

# REFORMED CHURCH MESSENGER



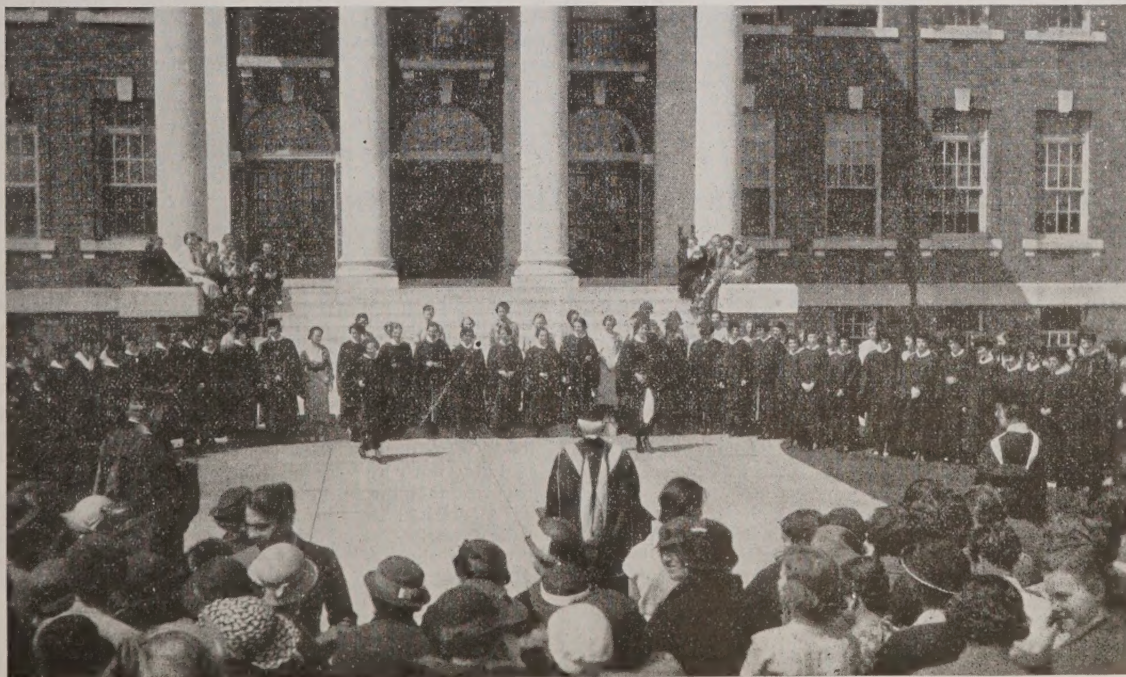
CLASS OF 1934, CONFIRMED IN FIRST CHURCH, PALMERTON, PA.,

The Rev. Clarence E. Whetstone, pastor.

*First Row:* Malba Shive, Elizabeth Frantz, Hattie Romig, Grace Clauss, Rev. Clarence E. Whetstone, Beatrice Berger, Marion Heydt, Mildred George, Virginia Heydt, Edna Eckhart.

*Second Row:* Donald Noll, Fulton Heckman, Clifford Steigerwalt, Charles Weiss, Hope Craig, Ruby Getz, Mary Stein, Lewis Fritz, Elwood German, Wilber Christman, Kermit Montz.

*Third Row:* Kenneth Rogers, Milton George, Preston Serfass, Adam Borger, Elwood Hahn, Charles Long, Stanford Daniels, Kenneth Fogel, Robert Bartholomew, Marvin Brown.



Vesting the largest graduating class (55 members) of Cedar Crest College, Allentown, Pa.,  
Left: Dr. Samuel Ziegler, Advisor; Center: President Wm. F. Curtis; Right: Miss Mary L. Creitz

PHILADELPHIA, JUNE 28, 1934



# ONE BOOK A WEEK

## "PRIDE AND PREJUDICE" HEADS THE LIST

Some time ago the Committee on College Reading of the National Council of Teachers of English made a survey of the books most often recommended to college students by instructors in English. The survey covered 33 of the representative colleges and universities and the result is very interesting and significant.

Before giving a summary of the survey, which my readers will find worthy of careful study, let me call your attention to two or three rather significant facts. The first is this, evidently the professors of English literature and our supposedly best critics of what is most worth while and of enduring worth almost without exception pass by the novels and productions of our modern hectic, clever, disillusioned, cynical writers whom some think everybody is reading, and go back to the old, stable, well-balanced, healthy books with their sane interpretation of life and their emphasis on eternal values. Theodore Dreiser, Sinclair Lewis, Ernest Hemingway, James Joyce, John Dos Passos—their names nowhere appear. Not one authority in these great universities even mentions them. What moderns do they mention? Edith Wharton, Lytton Strachey, Henry Adams, Willa Cather, Hamlin Garland, John Galsworthy. Where are the idols of the market-place? How does it happen that our university professors who spend their lives seeking the best and handling it on to youth do not evince enough enthusiasm over our modern clever, hectic, sex-soaked novels even to mention one of them?

Another significant thing is that more than half of the 72 books recommended are of the Victorian Era. It has become very much the habit among our smart, clever, modernistic critics to laugh at the writers of the Victorian Era. They were provincial, parochial, smug, respectable, tame, saw only half of life—the rosy, pretty side—and in their books gave us only this. One saw about as much of life in their books as he would at a tea-party on an English vicarage lawn. There was no plumbing of fierce passions, no realism—

that is, no debauchery, no sewerage, no abnormal sex life, no living in crime, no poking of fun at ideals, no cynicism toward life as a whole. And yet these scholars in English pick out Dickens, Scott, George Eliot, Thomas Hardy, Thackeray, Stevenson, Barrie, Charles Reade, and so on. Why? Because these are the men who are just not parochial. They all deal with eternal, universal facts of life, the same in every age and place. Adam Bede is in every town in Christendom. The characters in the Pickwick Papers are timeless and swarm in every city. Ernest Hemingway is parochial; Scott Fitzgerald with his eternal round of cocktail parties is parochial; Sinclair Lewis is the most parochial of them all. But not the Victorian.

There is one fact which means nothing but is interesting, namely, that of the 72 books named, 58 were the works of British authors. Of course nationality has nothing to do with the worth of a book, and the greater the book the less nationalism will there be about it and of course not one of these instructors thought of the nationality of the book when he gave it out, but it is interesting to note where our great literature has come from. It is also interesting to note that "Pride and Prejudice," by Jane Austen, got the highest rating. How many of my readers would with the professors give it first rank among the 72? As for the 72 as a whole I think I would substitute about 15 others for 15 I would withdraw.

Here is the list beginning with the books that got 25 votes and coming down to 13. I should think any class in English literature would want to discuss it:

"Return of the Native," Thomas Hardy; "Henry Esmond," W. M. Thackeray (25). "The Scarlet Letter," Nathaniel Hawthorne; "The Ordeal of Richard Feverel," George Meredith; "Vanity Fair," W. M. Thackeray (24). "Old Wives' Tale," Arnold Bennett; "Adam Bede," George Eliot (22). "David Copperfield," Charles Dickens; "The Mill on the Floss," George Eliot; "Queen Victoria," Lytton Strachey (21). "The Way of All Flesh," Samuel Butler; "Lord Jim," Joseph Conrad; "Pickwick Papers," Charles Dickens; "Tess of the D'Urbervilles," Thomas Hardy; "The Rise

of Silas Lapham," William D. Howells (20). "Jane Eyre," Charlotte Bronte; "Romola," George Eliot; "She Stoops to Conquer," Oliver Goldsmith; "Kim," Rudyard Kipling (19). "Lorna Doone," Richard D. Blackmore; "Life of Samuel Johnson," James Boswell; "Far Away and Long Ago," W. H. Hudson; "The Cloister and the Hearth," Charles Reade; "The Heart of Midlothian," Walter Scott; "Kidnaped," R. L. Stevenson; "Ethan Frome," Edith Wharton (18). "My Antonia," Willa Cather; "The Forsyte Saga," John Galsworthy; "Far from the Madding Crowd," Thomas Hardy; "Moby Dick," Herman Melville; "Virginibus Puerisque," R. L. Stevenson; "Huckleberry Finn," Mark Twain; "Tom Sawyer," Mark Twain (17). "Heroes and Hero Worship," Thomas Carlyle; "The Mayor of Casterbridge," Thomas Hardy; "Eminent Victorians," Lytton Strachey; "Walden," H. D. Thoreau; "Barchester Towers," Anthony Trollope (16). "Admiral Crichton," J. M. Barrie; "Pilgrim's Progress," John Bunyan; "The Nigger of the Narcissus," Joseph Conrad; "The Master of Ballantrae," R. L. Stevenson (15). "Sentimental Tommy," J. M. Barrie; "Youth," Joseph Conrad; "Essays," R. W. Emerson; "Tom Jones," Henry Fielding; "Green Mansions," W. H. Hudson; "Essays of Elia," Charles Lamb; "The Last Days of Pompeii," E. Bulwer Lytton; "Diana of the Crossways," George Meredith; "The Egoist," George Meredith; "Kenilworth," Walter Scott; "The Rivals," R. B. Sheridan; "The School for Scandal," R. B. Sheridan; "Pendennis," W. M. Thackeray; "The Age of Innocence," Edith Wharton; "Lady Windermere's Fan," Oscar Wilde (14). "The Education of Henry Adams," "The Little Minister," J. M. Barrie; "Clayhanger," Arnold Bennett; "Death Comes for the Archbishop," Willa Cather; "Autobiography," Benvenuto Cellini; "Robinson Crusoe," Daniel Defoe; "Abraham Lincoln," John Drinkwater; "Middlemarch," George Eliot; "Justice," John Galsworthy; "A Son of the Middle Border," Hamlin Garland; "Hypatia," Charles Kingsley; "Westward Ho," Charles Kingsley; "Quentin Durward," Walter Scott; "The Compleat Angler," Isaac Walton (13). Frederick Lynch.

## Trans-Atlantic Echoes

By HERBERT W. HORWILL

London, England.—There was recently held at Lambeth Palace what is believed to have been the most representative conference ever assembled of leaders of the English Protestant Churches. As the result of their consultations the Archbishop of Canterbury issued a statement whose significance was immediately recognized by the general press of the country. This is a manifesto which begins by emphasizing the fact that, despite the solemn pacts by which war has been renounced as an instrument of national policy, the danger of war is in fact by no means removed. There is throughout the world a deep and ardent longing for peace, but widespread fear, suspicion and mistrust seem to paralyze the nations and to prevent their governments from taking decisive steps to give effect to this desire. The manifesto goes on to say that the chief obstacle to the attainment of the security which the world needs, as also to recovery from economic depression, is the spirit of a narrow and self-seeking nationalism, which refuses

to pay the price whereby alone security and recovery can be achieved. The price is willingness to accept the principle of the collective action of nations as members of one great commonwealth. Unless this principle speedily becomes not only acknowledged by the peoples but dominant in their minds and in the policies of their governments, civilization itself is in peril. This weighty statement concludes with an earnest appeal that at the present hour, which is in the highest degree critical in human history, all natural and party interests should be subordinated to the supreme interest of securing the peace of the world.

**Steps Toward Union.**—The joint committee appointed by the Congregational Union and the Presbyterian Assembly to consider the question of closer relationship between the two denominations has issued an interim report embodying practical suggestions as to the way in which they might be federated as a first step toward possible union. The two bodies

would remain autonomous, except as mutually agreed otherwise. They would elect a joint council, of not more than 120 members, to which certain executive functions would be allotted, but whose acts would be reviewed by a joint session of the federating assemblies meeting at certain intervals. This council would concern itself with the establishment of Churches in new areas of population and with rearrangements of the provision for religious needs in areas where population had declined. It would exercise a general oversight of Sunday Schools and other work among the young, including the organizing of conferences and the publication of literature. As to foreign missions, if complete unification of the two missionary societies were not feasible, the council would at least secure close co-operation between them and frequent consultation with regard to policy. There would be adopted a common policy of training for the ministry, with opportunities for students to proceed

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## EDITORIAL

### THE CHURCH AS CRITIC

#### I.

To some extent the Church has always been a critic of the existing social order. That is to say, the Church has read contemporary society for its spiritual meanings and tried to lay these meanings bare for all eyes to see. Its leaders discerned "the signs of the times". They noted the direction in which the habits of communities and nations were tending. If they spoke as men who foreknew the future, it was not because they had magic power but because they had extraordinary insight. The true critic is inevitably more than a revealer of things that are; he becomes in the very nature of the case a foreteller of things that are to be.

Much of the power that the Church has wielded for the regeneration of individuals and the reconstruction of communities, has been due to the vigorous exercise of its critical function. We must be made vividly aware of the road upon which we are walking and of the goal toward which it is leading us, before we will consider the necessity for turning our feet to other roads. The evangelist seeks first to make us conscious of sin, to make clear where we are and whither we are being taken by our desires and lusts. He takes what some would call a very pessimistic view of us. True enough, he comes at last to the good news, he assures us that it is possible for us to be saved. But even the good news is conditional. We can be saved, if we let go our sins and yield ourselves henceforth to the love of God.

If this is sound evangelistic strategy for individual salvation, is it not reasonable to suppose that it is sound evangelistic strategy also for the redemption of our communal life? The Church, concerned more and more for the cleansing of our social order, must first of all be searching and true in its criticisms! Let those who have lived on the superficial optimism of the last generation question us as they will, we cannot escape this requirement of our calling. If the Church would save the world, it must begin by criticizing the world, revealing its spiritual meanings, laying bare its sins, exposing its iniquities, and therefore running the risk of being considered a destroyer of confidence. Unless we interpret this present era, which many persist in calling fair, as the ugly denial of fraternity and of rever-

ence that it actually is, how can we have any faith that men will radically mend their social ways? "Prosperity" of the 1929 type and the "normalcy" of the Harding era are sin! Unless we help men see that, our social salvation is impossible.

Can the Church put its benediction on a society that thwarts human growth at every turn and tends more and more to make us hopeless and thoughtless automatons? Can the Church condone this Tantalus-civilization, which heaps up wealth and goods only to tease us into hunger and despair? If it cannot bless or condone, it must criticize, criticize vigorously, continuously, until the bitter sins of poverty and unemployment and injustice and war are made manifest and there rises in us a deep revulsion against our common iniquities. When we begin to see how far indeed is this present country from the Father's house, there will be hope for our redemption. The doom that hangs over our corporate life is to be avoided only if we open our eyes to see where we are, and deliberately set our feet on other roads.

—F. D. W.

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### DEBTS AND NATIONAL HONOR

We have been interested in reading a letter in the *New York Sun* of June 8, from the pen of our esteemed friend, Dr. Thomas M. Balliet, in which he discusses the recent British document on the war debts and contends that "the situation has resolved itself into one of common financial honesty." Ever since the first American suggestion was made that these debts should be paid, he states that "the British papers have been abusing this country for refusing to cancel the debts, and many American papers for some mysterious reason have either been indifferent or defended the British point of view." And yet he notes among the facts which were "conveniently forgotten" in the British statement that the money represented by these debts saved the British Empire, and enabled England and France to add most of the German colonies to their domains; it helped to destroy the German Navy, which relieved England of a danger which had frightened the government at least for 15 years before the war.

The British statement furthermore forgets to mention that "the United States was in no respect responsible for



causing the war, while the Allies along with Germany were entirely responsible." Indeed, the British Empire and the position of France as a great Power were at stake, while we had no such stake in the war. Dr. Balliet says that "it was their war; not ours. We helped them to win from entirely altruistic motives, so far as the people, exclusive of our bankers and munition manufacturers, were concerned." Indeed "our motive was to preserve democratic government, and today there is more autocracy in Europe than there had been for 70 years before the war." To help them "we increased our national debt from less than a billion and a half to about twenty billions, and got nothing out of the war except debts and disappointment." He points out that while many "feelers" have been put out from time to time which have made it clear that the European governments want their outright cancellation or the payment of a nominal round sum of about ten per cent of the debts, in order to escape the odium of default, "no formal offer of settlements has ever been made by either the French or British government." As a result, even the people most enthusiastic at the time for entering the war "to make the world safe for democracy," now share in a general regret that we ever entered the war. Dr. Balliet says it will be impossible again to send an army to Europe, and a draft for such a purpose would "mean revolution in the United States."

One might agree with most or even all of the statements made by our friend, and yet question the value of discussing debts which are not likely to be paid and which some economists at least believe could not be paid without entirely dislocating the economic structure. Dr. Einstein tells us in his gentle way that our continued discussion of these debts serves only to embitter the people of Europe and to deepen the spirit of revenge. The Administration's special advisor on foreign trade, Mr. George N. Peek, calls upon us to "face the facts" on these foreign debts, and not be guided by sentimental considerations or moral maxims only. The truth is, he points out, that *Europe owes the United States \$22,645,000,000*. Of that staggering sum, slightly less than half represents the war debts; the rest covers "normal trade transactions". He recognizes frankly that there is only one way that we can collect these debts, and that is by *accepting goods in payment*. "But," says the *Philadelphia Record*, "we can't accept goods today without upsetting our domestic economy. Our so-called 'favorable balance' of trade during the past 36 years has been a liability instead of an asset. That's why we must face the fact that *we cannot collect these debts now. We can't afford to*. That's why we must recognize that foreign trade for the future must be on a basis of mutual exchange: the exchange of goods which we can produce best for goods which we cannot produce or which are produced more economically by other nations."

The *Record* adds: "Can we ever collect the debts? Can we recover this 22-billion-dollar stake we have in Europe? Observe what 22 billion dollars means. Roughly, it means the payment for one year's work by 22 million people. If 22 billion dollars' worth of goods were suddenly dumped on our shores in payment of those debts, we could not consume those goods under our present economic system without throwing 22,000,000 people out of work for a year, or depriving them of that equivalent in income. What to do? Cancel all the debts? The answer lies in another direction. *We can collect the debts or a substantial portion of them only when this country's prosperity has been restored on a basis so complete that we can absorb luxury or other products from abroad WITHOUT GLUTTING OUR OWN MARKETS*. When all our people have buying power; when all Americans have jobs—then we can begin thinking about absorbing imports from our debtors. *In a word, we must restore domestic prosperity first. We can worry about foreign trade and foreign debts later.*"

It is a sad commentary on present-day moral standards that so many accept repudiation of debts as a commonplace. Even our own Government is no longer above suspicion, many admit, and one wonders who is going to pay the debts we are piling up now. Referring to the fact that the Congress which just adjourned appropriated the amazing total of \$7,000,000,000, "Girard" writes signifi-

cantly in the *Phila. Inquirer*: "The valedictorian who led his class in higher mathematics may figure out what that means, yet even one billion is too big for most college boys to wrestle with. The best marble quarry in Italy when Julius Caesar was a boy, 2000 years ago, did not earn over \$500,000 profit a year. A good quarry, you say. Yes, and if that old quarry every year since Caesar has put another \$500,000 in the bag now what would the accumulated profits of the last 2000 years equal? Only \$1,000,000,000!"

"Even a freshman knows the multiplication table, and he can readily calculate what the last Congress did to him. Voted enough to lick up \$500,000 every year for 14,000 years! So the newest crop of college grads can see what they are stepping into. The youth of the world has not had a word to say about this burden which is thrown upon their shoulders. What will youth do with it? *Either pay, or repudiate*. Europe refuses to pay its war debt. I wonder if our present crop of youth, 30 years hence, will treat these colossal peace debts in a similar fashion?"

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### AMERICA AND THE TEN COMMANDMENTS

Commenting on the assertion of the Interstate Commerce Commission that "it has no authority to enforce the Ten Commandments", the editor of one of our daily papers in a striking editorial asked: "*What is the attitude of America toward the Ten Commandments?*", and then proceeded to give the following reply: (1) "Thou shalt have no other god"—there are many gods in America. (2) "Thou shalt not make unto thee a graven image"—a dead letter. (3) "Thou shalt not take the name of the Lord thy God in vain"—it is done in the best society. (4) "Remember the Sabbath day, to keep it holy"—it is not kept anywhere, and the higher the society the less it is regarded. (5) "Honor thy father and thy mother"—the most forgotten of all the Commandments. (6) "Thou shalt not kill"—in the United States we lead the world in murders. (7) "Thou shalt not commit adultery"—a very conventional offense. (8) "Thou shalt not steal"—a common practice among the low and the high. (9) "Thou shalt not bear false witness"—one has only to spend the day in a court room to find out how this is disregarded. (10) "Thou shalt not covet thy neighbor's house"—the usual attitude of both women and men.

There are those, to be sure, who will say that this comment is unduly pessimistic; but is it not necessary to confess that there is enough truth in every indictment to leave a sting? In recent years in our country these Commandments have indeed been regarded by multitudes as mere requests or polite recommendations which one could take or leave as he saw fit; they have not been viewed as the Commandments of the most High God, which must be obeyed without question and at any cost. Before we can have prosperity worth while in this Republic, we must have a more general recognition of the truth that our only safety lies in obedience to the law of God.

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### "LID OFF FOR BLUE-JACKETS"

This is the newspaper headline which tells of the plans being made for the reception of the large body of sailors from the United States fleet, which arrives in Philadelphia June 30th for a stay of one week. Whether justly or unjustly, the popular opinion with regard to the morals of sailor boys is not altogether creditable. Although some of the officers and men of the Navy have protested vigorously against the libelous nature of a recent picture which represents the blue-jackets as being chiefly concerned with "wine, women and song"—and not at all concerned about the quality of any of the three—it is generally conceded by impartial observers that sailor boys are subjected to special temptations and need no encouragement along the line of having a pretty wild time when on shore leave. Many patriotic Americans have been sorely grieved to see the uniform of their country worn by boys disgracefully drunk or cavorting shamelessly with some sordid specimen of the scarlet woman.

Nevertheless, we are told that in the Mayor's reception



room at City Hall a meeting attended by 200 persons representing numerous civic and social organizations, in addition to officials, seriously considered last week the question of how to entertain our sea-going visitors during their stay in the City of Brotherly Love, and it is emphasized by the papers that District Attorney Kelley made it clear that the "lid will be off for the bluejackets." He gave assurance, moreover, that cards distributed to sailors "will effect their release from any police station in Philadelphia."

If such an announcement from an official sworn to enforce the law is not an incitement to law violation, just what is it? Practically it amounts to an advance guarantee in these terms: "Let yourself go and have just as wild a time as you wish. No matter what you do, you won't be punished for it." Is this the best way for an American city to entertain the men of the Navy?

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### CHURCH MEMBERSHIP THAT MEANS SOMETHING

Dr. William Lyon Phelps, one of the most eminent Baptist laymen in this country, said recently in the Yale Chapel some very pertinent things about Church membership, which we are glad to commend to your attention. "The most fatal result from any line of action is no result. That is what is wrong with the Church today," said Dr. Phelps. *"It ought to cost more to get into it, more to stay in it, and there ought to be more difference between Church members and others."* Every member, for example, should give more money to his Church (where there are no dues) than he gives for membership in all his clubs put together. Moreover, the men and women who do the most for religion are not its advocates, but its witnesses. Religion is best expressed in lives."

Some folks will not find this sort of talk "very pleasant to take." But is it not the truth?

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### THERE IS HOPE!

Dean F. D. Kershner of Butler University, writing in the *Christian-Evangelist* about the "cumbersome character" of the title suggested for the union of the Reformed and Evangelical Churches, refuses to accept our challenge to "make a positive suggestion which will satisfy both parties to the ecclesiastical marriage." He admits the job is "too much" for him and thinks "the thing rarely if ever has been done successfully during the long course of religious history." He concludes, however, with these encouraging words, which are intended to provide some balm in Gilead: "We have an idea that the law of evolution will provide a less cumbersome title after the merger once gets fully under way." This, to be sure, is expecting pretty much of the law of evolution; but it is the sort of optimism of which we thoroughly approve.

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### THE DROUGHT—AND MAN'S FOLLY

Has the recent drought in the midwest been caused by the folly of man? Is it the result of natural causes over which man has no control? Or may it be regarded as a divine visitation, a punishment for human sin? These are questions which have been raised and discussed by not a few.

One point of view is strikingly presented by the *American Friend* under the heading, "As It Might Have Been Recorded By An Old Testament Chronicler." It is as follows: "And there came a day of great tribulation in the land. Those who would labor with their hands became idle, and for want of labor they had not money with which to buy bread for themselves and for their little ones. They who sold merchandise found few buyers and they who tilled the soil were unable to sell the fruit of their harvest fields. So there was much distress among the people, and multitudes were in want of food and raiment. Then declared the wise men of the realm that the evil had come upon the land because there was such an abundance of food and of the materials for garments that prices were too low to bring profit. Therefore, they ordered that animals that were being raised for meat be slaughtered, that

cotton fields be plowed under, and that the fields of growing wheat be restricted. And it was done as commanded.

"And when God looked upon what the wise men had done, He was angered. Why will men mock Me, said He, by destroying much meat and the products of the field, when My people are naked and hungry? Howbeit, that the foolishness of men may be made known in all the world, I will perform even yet more than the wise men have planned. And so He caused the sun to beat down upon the land and withheld the rain so that for the space of forty days and forty nights, yea, twice forty days and forty nights, the land was plagued with a drought so that the crops withered in the field and the cattle languished for want of pasture. Then the wise men and the people, straightway forgetting what they had purposed, cried aloud, Oh Jehovah, our God, send the rain, we beseech Thee, that our fields may bring forth a harvest, that we may live and not die. But God hardened His heart against them, lest they might straightway forget what manner of thing they had done. Selah.

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"Or, in the atmosphere of 'Green Pastures', do we hear some brother call out, 'Oh, Lawd, cain't you take a joke?'"

When we recall, however, that in some other lands across the sea the people have been praying for rain and are likewise suffering from a serious drought, although there was no plowing under of cotton fields or restriction in the fields of growing wheat, it makes us rather uncertain as to the degree in which the employment of this economic theory may be held responsible. Perhaps a New Testament chronicler or, at any rate, a Christian interpreter of our own day, would be wiser to refer to the *recklessness with which we have denuded our forests* as a large part of that folly of man which has contributed to the suffering of our fellows in America. We cannot expect to tamper with the laws of nature and get away with it; some penalty will inevitably be exacted.

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### DOES IT PAY?

A young man writes to the effect that it does not pay to be honest and cites an instance in which a dishonest man succeeds, and another in which an honest man meets with failure, and, chiefly from these instances, draws the conclusion that dishonesty is rather to be chosen as the wiser rule. To this apparently ingenuous young man the writer is replying as follows:

My dear young friend:

It would give me much pleasure to serve you, and it is possible that I may be able to do so. Let me suggest in the first place that it is illogical to attempt to prove a proposition by a single instance. While one dishonest man may have attained success—and many for that matter—others, many others, too, have met with failure. And on the other hand, it is indubitable that large numbers of honest men have been successful.

Moreover, it is desirable for us to define our terms. What do we mean by success, and what do we understand by failure? It is very possible that we should part with each other just here. Is it succeeding to gather riches, to become powerful, or to attain distinction? My answer would be an emphatic negative; nor, on the other hand, is it failure not to become wealthy, or mighty, or famous. All such things are trivial—of very little moment. One is successful who lives a good life, helps his friends and neighbors to live in like manner, and radiates kindness and good will as he goes on his way; and otherwise he meets with failure.

Now, to reply to our question more directly, let us consider the effect of honesty or dishonesty, not on these outward things, but on the life itself—on what may be called the soul—that is, upon the real man himself. It is related of Sir Isaac Watts, who chanced to be a man of small stature, that a lady to whom he had been pointed out in a company, exclaimed, "What, that the great Dr. Watts?"



The acute ears of the Doctor caught her exclamation and he immediately repeated these lines:

"Were I so tall's to reach the pole,  
Or mete the ocean with my span,  
I must be measured by my soul,—  
The mind's the standard of the man!"

In this rhyme soul and mind are used interchangeably, but let us employ the word "life" as comprehending what is connoted by both terms, and life is a big word. Now whatever a man thinks, says, or does, goes straightway into the life. There is a very significant Biblical utterance, that is quoted here not only because it is found in the Bible, but chiefly because it is axiomatic. The stress should be put on the pronoun "you"—"Be sure your sin will find YOU out!" YOU cannot get away from it. You may lie, steal, even commit the most serious crime, and possibly get away with it as to the outside world, but you cannot get away with it as to your own inner life. Your deed has gone down into your soul and left its stain there. Does the dishonest deed pay?

Now, on the other hand, it is quite as true that your good deed will "find you out". It matters little whether the great world knows of it, esteems you for it, because of it rewards you with its high acclaim; you know of it and are not without reward. There is a significant line in an old Greek poem, "For virtue is itself virtue's reward!"

So honesty, like virtue, like nobleness, like high character, is its own sure and sufficient reward. Oh, do not, I beseech of you, my young friend, be so unwise as to barter your soul for such things as are only the vain baubles of this world.

Sincerely yours,

—G.S.R.

\* \* \*

### THAT "NEW HIGH MARK"

The MESSENGER blushes because in last week's issue, through a typographical error, we were made to give the present Church membership in the United States as 6,812,878. It should, of course, have been 60,812,878. Perhaps the mistake will only serve to stress the magnitude of this number. Would anything be impossible for such a multitude if our Lord could really count on every one of us as "a good soldier of Jesus Christ?"

\* \* \*

### SYMPTOMS

The other day I went with a friend to a meeting which was addressed by a renowned pacifist. When we entered the hall, our spirits were sympathetic toward the purpose

of the assembly. Probably mankind suffers from no greater curse than war; and in its abolition, if this could be achieved, humanity would make a tremendous moral advance. But when my friend and I left that meeting, we were in a bellicose frame of mind, for we felt that the speaker had done violence to our reason. While admiring his zeal as a propagandist for peace we were painfully aware that he was a propagandist. He refused to face all the facts. He was obviously committed to paper schemes which are sure to disintegrate under the pressure of the grim realities of human nature. He believed that if a sufficient number of people could be persuaded to say that in no circumstances would they ever respond to a national call to arms, war, and an implement or institution, would automatically end.

The truth is that he was dealing only with the symptoms of the malady. He was making a blunder similar to that of the witch doctor who confuses the superficial manifestations of a disease with the disease itself. *The only way in which war can be eliminated from the social organism is by the discovery of its causes, whether they be economic, psychological, or both, followed by a rigorous and sacrificial effort to remove them or alter their bearing.*

So long as it is profitable for interests that are powerful enough to mould public opinion to make war, it will endure, for its dynamic is vested in several of the most fundamental instincts, including greed, pugnacity, and fear. Until the spiritual leaders who are working for its abolition are candid enough to bring this fact out into the open and canvass all its implications, we shall be in no position for remedial action and all our peace treaties and disarmament conferences will be futile.

This is, however, not an essay on pacifism. That is only the text. In many phases of life man makes the same blunder. He is too stupid or too lazy to go back to the sources for his remedies. The place to begin in purifying a water supply is not in the reservoir, but in the river from which it is filled. The place to begin in making virtuous citizens out of racketeers and other anti-social members of the community is in the mind of the babe. This, however, will only be possible when the parents of the nation are wise and honest. Thus the task of the Church and the State is to find a way out of our present spiritual depression that the sources of our citizenship may be purified. If every child in the country had the advantage of a good environment, the level of our national morality would be immediately lifted to a high plane. This can be done if we are willing to pay the price. Sacrificial religion on the part of all is the only way.

—J. A. MACC.

## The Thoughts of Justus Timberline

### On Speaking the Other Man's Language

Missionaries are among my best friends. They strike me always as having been blessed by the very difficulties of their jobs. They know they can't run away, they can't shift the responsibility to somebody else, and they are not much tempted to busy themselves outside their special work.

And so, whenever I can, I talk to missionaries home on furlough. They have something I need.

The other day I was in a small crowd of these brethren; they took me in, although I had no official right to be there. And here are some of the ideas I got from them.

One man said that many missionaries were limited in their work because they couldn't speak easily the language of the people. He argued that no missionary should ever be satisfied to speak through an interpreter; he ought to be able to talk right at his crowd, using just about the same language as themselves.

Good enough, thinks I; but no need to limit that idea to missionaries. Anybody who talks to other people should first of all make sure he's using their language.



He misses half his chance if he has to depend on being "interpreted," no matter by whom.

### Vegetable Oil Logic

A missionary from Africa said that Africans can reason just as easily as Americans, when they have "the makin's." "For instance," he instanced, "the people in my section of Africa get a good part of such living as they make from the vegetable oils they extract from various trees and plants.

"As in many other parts of the world, the price of these raw materials exported

to the United States and Europe has dropped away down. The people have to work far harder than they used to work, and yet they can't earn nearly as much.

"And here's how they reason about it. They say: 'We are getting so little for our oil; will the missionary tell us why soap is still so expensive?'"

"And," he finished, "here's one missionary who can't answer that, though you'd think there was an answer, somewhere. If there isn't, doesn't it look as if the question was deeper than it seems to be at first sight?"

It certainly does. And what troubles me for the outlook of the next few years is that this simple question stumps not only missionaries, but bankers and Henry Ford and professors and Franklin Roosevelt and even the great manufacturers.

We've got to find the reason for cheap oil at an African port and high-priced soap made out of that oil and sent back to the same port.

As a starter, how about looking into the spread between what my farmer friends get per hundred pounds for their milk and what my city friends pay per quart for the same milk, twenty-four hours later?

If you ask me, I think it's a spiritual



question. We'll never get a decent answer out of economics professors who don't see that economics ought to be as religious as the communion service. Yet it should; don't both depend on sharing?

### The Whole Thing Is Local

Another missionary idea I'll pass on to you. Said one of the brethren: "Lots of people just now excuse their reduction of missionary interest and gifts because they must take care first of their local activities and interests."

"I admit they must take care of them. But why first? And what are their local concerns? An institution called a Church, and a group of congenial people with whom they are on pretty good social terms?"

"Don't you think that even the local affairs of a Church might show up better if the people thought of them as being an important part, but only a part, of the total job of the Church?"

Of course I think so. I'm not a missionary specialist, but I know enough about the religion of Jesus to know that it can no more prosper as a local matter than the post office can.

Any good post office keeps people in touch with the rest of the country, and with the rest of the world. It's a Message Exchange.

Well, so is the Christian faith.

If what it is and what it does can't be shared, it can't prosper. It can't even stay alive.

And if it ought to be shared with people on the next street, why, in these days of vanishing distance, shouldn't it be shared with people in the next nation or the next continent?

### Prayer: Pagan and Christian

At first blush, what another missionary said seemed strange enough. But the more I think of it the truer it seems.

This was his offering: "Pagan worship is never used as an incentive to righteousness. A pagan can go, without hesitation, straight from his worship to whatever exercise of greed, or cruelty, or lust, or hate, he may happen to be interested in. He may have prayed for his god's help in his behalf, for some special favor, or to turn aside some event that he fears. But he never prays to be kept from sin and saved to righteousness."

And the missionary added, to show the contrast, "No Christian can really pray without constantly offering both of those petitions."

Well, I reckon he's right. But, if he is, Monday morning in our town ought to show a lot more remarkable answers to prayer than I remember to have noticed.

### Too Busy for the Real Job?

I know we're up against hard times in the Churches, and we've got to deal with the facts which hard times stick right under our noses.

But I don't admit that our Church officials are entitled to say that they're so busy with financial problems that they can't bother with Sunday School work, or with helping the young people, or with working for a better prayer meeting.

One of the missionaries I've been associating with put the whole thing into two sentences I jotted down right away.

"They tell me from headquarters," he said, "that we've got to retrench, and merge, and consolidate, and all that. All

right; what will my Master think of me if one day a heathen comes and wants me to tell him about Jesus Christ, and I say to him, 'Go away and don't trouble me; can't you see I'm consolidating'?"

I set that missionary's words down because they are worth remembering; but also because I want to quote them occasionally to a few Church members I know—including myself.

### The Right to Believe in Missions

Once more missions, and I'm done with the subject—for this week at least.

Put this in whatever you use for a thinking arrangement; I got it from another missionary: "Some people don't believe in missions. Well, they've no right to believe in missions; they don't believe in Jesus Christ!"

To me that saying seems to be packed with meaning; and not about missions alone.

It's nothing to be surprised at, that somebody who has no faith in Christ says he doesn't believe in Christ's program. Why should he?

And observe what happens when you follow through. Suppose you quit trying to persuade an objector that this or that form of religious work is worth doing, and turn your attention to what the brother needs to have done in himself.

If I had a sermon-maker's mind, I honestly believe I could produce a great sermon on that thought.

I know I could find at least five texts in the New Testament that would fit the idea.

Because, after all, it's a New Testament idea. That's where the missionary got it in the first place.

## Why This Merger Is Significant

*Address by the REV. SAMUEL MCCREA CAVERT, D.D., General Secretary of the Federal Council of Churches, at the Consummation of the Union of the Reformed Church in the U. S. and the Evangelical Synod of N. A., Cleveland, Ohio, June 27, 1934*

For both personal and official reasons it is a great joy to me to be present on this historic occasion and to share in the ceremony that marks the union of the Reformed Church in the United States and the Evangelical Synod of North America. It is a personal joy because I have many honored colleagues in both these bodies, men whose friendship has become precious to me as I have come to know them in the work and fellowship of the Federal Council of Churches for the past fifteen years. The occasion has, however, a significance far transcending anyone's personal interest, or even the interests of the two great denominations which are most immediately concerned. It has a profound meaning for American Protestantism as a whole.

This union is significant for our American Church life in its entirety because it is an expression of the new era of integration upon which Protestantism has entered in this country. That such an integration has at last definitely begun is no longer open to question. For nearly 400 years following the Reformation Protestantism was passing through a stage of ever increasing division in its organization. This was the price that had to be paid for the glorious blessing of spiritual freedom that the Reformation brought. Now, however, we are entering upon an epoch in which, with no loss of liberty, a new unity is beginning to be achieved.

That such an era has arrived is evidenced by the number of unions that have already taken place. The progress is much greater than the average Christian realizes. This union of the Reformed Church in the U. S. and the Evangelical Synod of North America is the eleventh that has taken place in our country within less than three decades. Perhaps it is worth while to re-

call what these unions have been. In 1906 the Presbyterian Church in the U. S. A., and the Cumberland Presbyterian Church united. In 1911 the Northern Baptist Convention and the Free Baptist Churches became one. In 1917 three Lutheran groups came together in the Norwegian Lutheran Church of America; in 1918 three other Lutheran bodies formed the United Lutheran Church. 1920 saw the merger of the Presbyterian Church in the U. S. A. and the Welsh Calvinistic Methodist Church. In 1922 came the reunion of the Evangelical Association and the United Evangelicals. 1924 witnessed the merger of the Reformed Church in the U. S. and the Hungarian Reformed Church in America. The same year marked the union of the Congregational and the Evangelical Protestant Churches. In 1931 came the merger of the Congregational and the Christian Churches, and also the formation of the American Lutheran Church out of three hitherto separate Lutheran Synods. You here today in the union of the Evangelical Synod of North America and the Reformed Church in the United States are being true to the new spirit of union that within this generation has begun to express itself in American Protestantism. You are not standing alone; you are a part of the goodly fellowship that refuse to be tied to the past and know that the Spirit of God can still work in the Church of the twentieth century to achieve unity as truly as in the 16th century to achieve liberty.

The union consummated today, however, has a significance that transcends that of these other unions of the twentieth century. In nearly all of these other cases the uniting bodies belonged to the same denominational family. The only exceptions were the two cases in which the

Congregationalists were involved; and even in these two exceptional cases the other denominations were virtually identical with the Congregationalists in polity. Today witnesses a blending, at least to a certain extent, of two great historic streams as old as Protestantism itself. For the Evangelical Synod contributes to this union something of a Lutheran element as well as of the Reformed. Being itself an heir of the Prussian Union of more than a century ago in Germany, the Evangelical Synod has preserved both the Reformed and the Lutheran witness side by side, and now pours that rich stream into a new and greater channel.

For another important reason, this union today is unique. It is the first time in American history when two uniting denominations not belonging to the same immediate family have been of approximately equal size and strength. When one party to a merger greatly surpasses the other in size there is always the danger that the final result may prove to be merely the absorption of the smaller body by the larger rather than a really new and creative entity. One could readily name certain mergers in which this has been the outcome. But in the case of the Reformed Church in the United States and the Evangelical Synod of North America, the two parties to the marriage are such impressive personalities and so perfectly matched that we have every right to expect a union that will be pregnant with new life. From such a fruitful marriage there should come a new generation inheriting the insights and graces of both progenitors and thus producing a still richer type.

Any thoughtful man who reflects on the future of Protestantism must earnestly hope that this union today is prophetic of an ampler union still to be. He is bound



to recognize that within the great central body of Evangelical Protestantism there are no differences great enough to divide those who hold a like precious faith in the one Father God revealed to us in our one Lord and Savior. He must acknowledge that while each major denomination has its own special treasures of truth and experience, there is a substantial equality among them. He cannot help seeing the evils of organized denominationalism — especially the competitive ministries and the jealous sectarian interests that divide many American communities. Why, then, should those who are one in their central faith and purpose and separated only in the peripheral things remain longer apart? The only reason which I can see that is of consequence enough to keep any of us from union is the fear that through union we might lose our cherished Protestant principle of freedom. If such a fear were well-grounded, I should attach great weight to it, for I am of those who for the sake of Christian unity am ready to sacrifice anything except Christian liberty. But surely we have seen in the experience which your two denominations have had that liberty and unity are not necessarily opposed. The thing which impresses me most about your union is that you are entering upon it in that spirit of complete mutual trust and respect which assures the fullest measure of Christian freedom.

So those of us who do not belong to either of these denominations hail your union with gratitude and pray that it may bear fruit in furthering a still more comprehensive union among our Evangelical forces. Taking the words which Longfellow applied to the ship of state, we bid godspeed to the Evangelical and Reformed Church:

"Sail on, O union strong and great!

Humanity with all its fears, with all its hope of future years,

Is hanging breathless on thy fate.

Sail on! Nor fear to breast the sea,

Our hopes, our fears are all with thee,

Our hopes, our fears, our prayers, our tears,

Are all with thee, Are all with thee!"

In developing the conditions which will one day make the larger union possible, the Federal Council of the Churches of Christ in America should play a great and indispensable role. While not itself a direct agency of union it has for twenty-five years been creating among our Protestant bodies the sense of oneness and the spirit of mutual understanding and fellowship without which no significant union is possible. Moreover, the Council is bringing otherwise isolated denominations into definite co-operation in many common tasks. No one who compares the conditions that prevailed in American Protestantism 25 years ago when the Council came into be-

#### AN ADVENTURE OF FAITH

(This excellent editorial in the "Evangelical Herald", organ of the Evangelical Synod of North America, convincingly states our own attitude. It should be read by all of us with great interest and real gratitude.)

Now that the actual consummation of the organic union between the Reformed Church in the United States and our own Evangelical Synod is definitely under way, and practical steps are being taken to make it a reality, it behooves the rank and file of our people to get a close-up view of what this tremendously important step really means. Heretofore it has been with most of us a beautiful vision, a cherished ideal, to the realization of which we have looked forward with pleasurable anticipation; now we are to face it as a Kingdom task in which we need to acquit ourselves as faithful and worthy disciples of Him whose last and most fervent prayer was that all who believe on Him may be one, even as He and the Father are one.

As we face this task it is so easy to believe that the big thing in carrying out the Plan of Union is the practical co-operation in a variety of activities concerned with religious education, educational institutions, home mission work, foreign missions, institutions of charity, publications, etc., and we begin to wonder how some very important questions of charters, property rights, endowments and indebtedness are to be adjusted and settled. These matters are of the utmost importance to the future work and welfare of the united Church, and not a few real problems must be solved before these questions can be settled fairly and satisfactorily. These things are not being ignored or treated lightly; on the contrary, this task is being approached from both sides with a spirit of real Christian courtesy and

with wise and experienced leadership. Administrative problems will be considered by capable and resourceful officials, and some of the best lawyers in the country have assumed responsibility for protecting all property rights and legal entities. As far as is humanly possible, every effort is being made to have all these matters properly taken care of.

If there is thus no reason for fear as to earthly things, there is need of a larger faith as to the spiritual success of the union. The leaders of the Reformed Church and their people have full confidence in the sincerity and brotherly spirit of our Churches and their representatives, and they have a right to expect the same attitude on our part. On both sides there is the same eager willingness to give diligence to keep the unity of the Spirit in the bond of peace, the same consecrated devotion to the one Lord, one faith, one baptism, one God and Father of all, who is over all and through all, and in all, the same earnest desire to advance His Kingdom, to the end that in the name of Jesus every knee should bow and ever tongue confess that Jesus Christ is Lord, to the glory of God the Father. The Kingdom task has ever been done in faith, it is always a real adventure of faith, the assurance of things hoped for, a conviction of things not seen. The only safe basis for the organic union that is to form the Evangelical and Reformed Church is that the rank and file in both bodies go forward together in that true Christian faith for which nothing is impossible, the faith that removes mountains.

ing with the conditions of today can doubt that a noteworthy advance in the practice of unity has already been attained. If this process of increasing fellowship and co-operation can continue to gain in strength no one can set a limit to the possibilities of united action and even actual union on a large scale. Indeed, we may wake one day to discover that the unity for which we have prayed has really become such a vital reality that our problem is no longer to create unity but only to ratify in outward organization the inner unity that is already ours.

The Reformed Church in the United

States and the Evangelical Synod of North America have from the very beginning of the Federal Council been foremost in its support. In various denominations there have been divided opinions about the Council, sometimes controversies as to whether it should be maintained. It has not been so among you. Now as you enter upon your own union, your influence in the Council and your support of it will be more important than ever. It will be a channel through which the spirit that has marked your relations to each other may exercise a beneficent influence on the whole body of American Protestantism.

## Two Voices on Pacifism

(The MESSENGER passes on for your thoughtful consideration a forceful editorial in the "Manchester Union", and a reply to it by one of our pastors. It provides interesting and helpful reading.)

#### TO A YOUNG PACIFIST

From the "Manchester Union"

So you have taken the pledge! Never under any circumstances, you affirm, will you bear arms for your country. Yet you do not hate your country, and you are perhaps more courageous, more intelligent, than is common. It is simply that, having convictions, you mean to live up to them. War, you believe, any war, every war, is wrong. And you are determined to take no part in it.

1. Yet suppose that your ancestors, who hewed this country out of a wilderness, had felt as you do. Suppose that, when

Indians burned outlying settlements, scalped women folk and carried off children, those early settlers had meekly submitted, retreated, leaving the land to solitude and the savage; where would we all be today?

2. Or suppose that in 1776 our young men had felt as you do? Can you imagine that there would ever have been any United States? You would perhaps have favored leaving the southwest to Mexico, and Cuba to Spanish misrule?

But have you pictured to yourself what the position of our country would be, what your position, in a world arrogantly dom-

inated by some militaristic European or Asiatic power?

You are accustomed, obviously, to think for yourself, to speak your mind boldly. You feel free to go about as you please, to choose the livelihood you prefer, to bring up your future children in your chosen faith, to have them well taught at the public expense, to be protected, by the police and the courts, in what is rightfully yours, to enjoy, even during a world-wide depression, conditions materially better than have been known in similar circumstances to any other people.

All these privileges—for privileges they



are—are so natural to you that you probably do not even think about them.

3. Yet they did not occur by chance. Your comfort, your opportunities, were won for you in blood and sweat by your ancestors. Your liberties are a heritage which, even if you wished to neglect them, you have no right to neglect, for, as you received them from your fathers, so your children are entitled to receive them from you, intact, untarnished, made brighter, if possible, by your understanding devotion.

4. Nurtured as you have been, can you so much as imagine what life may be like under foreign domination or domestic tyranny; the dumb misery of the countryside, the dreary prison of the towns, the clank of chains in the streets, the drum-beat of the firing squad, the harsh voice of arbitrary power, the whip struck across lips that would dare to speak, the tortures of the concentration camp, the slavery, the ignominy, the shame?

Each of us hopes that war will never come again. Each of us feels that should it come the fault will not be ours. But who can read the future? We do not know what threats may impend, or what dangers beset us.

A situation might arise in which you yourself, for all your pledges, would be the first, in your honest anger and your strong idealism, to raise the flag. Then what use is the pacifist pledge today, unless to deceive unconsciously your friends, your country's enemies, and yourself?

We know of another pledge, and it is this:

"I will not sit unconcerned while my liberty is invaded, nor look in silence upon public robbery. I will exert my endeavors, at whatever hazard, to repel the aggressor and drag the thief to justice, whoever may protect them in their villainy and whoever may partake of their plunder."

The virtue in those words is not passive. They are virile words and forthright, applicable not in some vague future, but immediately, today.

Though spoken more than a century ago by William Pitt to the English king, they are still, we think, an epitome of the full duty of free citizens, a worthy credo, a sufficient pledge, whether for war or peace.

#### A PACIFIST ANSWERS A CRITIC

By Rev. James E. Wagner, St. Peter's Reformed Church, Lancaster, Pa.

A communication entitled "To a Young Pacifist", which appeared first in the "Manchester Union", has been passed on to me by the Editor, with the suggestion that I reply to it.

I hesitate to do so, for two reasons: first, because the word "pacifist" has come to characterize so many varieties, more or less radical, of those who oppose war and militarism, that it has lost its definitive quality; second, because I am not certain as to just how radical my own "pacifism" is. Frankly, I have never yet satisfied myself as to just what my attitude would have been, had I been a native of North China when Japanese forces stepped in and set up the puppet kingdom of Manchukuo; moreover, I am not yet sure that the feeble protest and practical complacency of the great Powers toward Japan in that case satisfied their moral obligations to the exploited people. On the other hand, over against these uncertainties is the growing conviction that some time, somewhere, some brave Christ-compelled people will have to allow themselves to be crucified in order that the heart of the world may be convicted of the utter sinfulness of war.

In spite of those uncertainties I call myself a Pacifist. I hate war. I believe that war, the military spirit, and the imperialistic nationalism which underlies modern wars and rumors of wars, are all

of them utterly incompatible with the spirit of Jesus and the ideals of a world-society which will merit the name "Kingdom of God". I am convinced that armaments, limited or unlimited, large or small, are not guarantors of peace but the precursors of war. I am just as sure that, with the big-army and big-navy men and the armament-makers to whom war and the military machine are bread and butter, and with jingoistic politicians whose main or only road to public office is a flag-waving patriotism with its demagogic appeal to national pride and prejudice,—with these in the saddle in the governments of the nations, the only way to secure a lasting peace is, to quote the words

#### "AS CHRISTIANS, WE MUST TAKE RISKS . . ."

In England, where opposition to war has steadily grown and where leadership has often come from the Churches, a substantial group of Christian peace organizations, acting in concert, have just issued a striking appeal to their fellow-Christians. This manifesto, as it was designated, reads in part as follows:

"The word of God to us today is to live without fear under His will, refusing war and creating peace. Britain, France, Germany and the rest of the peoples lie entrenched behind national frontiers. Rearmament is beginning; and rearmament means war. We know in the experience of our own time that war can solve no human problem; instead it produces poverty, bitterness, and increasing enmity. We, therefore, dare not go on pretending that the ways of war are the ways of the Father of all men. Nor dare we any longer tolerate the continuance of political and social systems, that, leading inevitably to war, frustrate the will of God. A world that in its governments flouts God is blindly preparing for itself disaster. Each of us is bound in loyalty to say: 'Because war is against the character and purpose of God, I will not only take no part in it; I will strive to make it everywhere and always impossible.' As Christians we must take all the risks involved in positive peace-making both for ourselves and for those whom we love. . . . Here alone is peace."

of President Roosevelt, to "change war by governments into peace by peoples". If that sentence meant what it said it implied that governments will continue to declare wars as long as peoples are willing to fight them, and that only when citizens refuse to fight them will governments cease declaring them. For that plain practical political reason, in addition to all the underlying moral and spiritual implications of my loyalty to Jesus, I am about ready to say with certain other Christians, "Rather than engage in this un-Christlike fruitless enterprise of hate and death, I'll see you in prison." To this extent, then, I am a pacifist.

For convenience of reference I have numbered certain paragraphs of the communication referred to, and will take them up by number.

The Paragraph Numbered 1. There is the eternal witness of William Penn and his Pennsylvania Quakers that where white men dealt with the Indians with the kindness and consideration due to human beings, the Indians were not burning, scalping, raping savages but friendly neighbors; and only where and when, by firearms and fire-water, the white men had earned the reputation of exploiters of

the Indians did the Indians set upon the white men in fearful depredations. Moreover, humankind has passed beyond the age of savagery. With the exception of a few scattered savage tribes in Africa, perhaps Australia, and some islands of the sea, to what considerable people of the earth can the critic point as requiring the sort of dealing that was meted out to the savages of an earlier day? Surely he will not include in such a classification any of the great nations with whom we are at all likely to go to war and with whom we now engage in the armament dance of death.

The Paragraph Numbered 2. It will not do for the critic to point to the Mexican War; for few competent historians will attempt today to justify entirely that conflict. And the case for war is weak indeed if it must stand on our Spanish-American War or our subsequent dealings with Cuba: it was popularly a war for revenge—"Remember the Maine!"; it marked our entrance upon an imperialism which has brought us trouble and regret along with its material gains; it ranked us with the imperialistic nations who, while we were acquiring Spanish possessions, were also engaged in imperialistic acquisitions by asserting various controls over China. To go back, however, to the Revolutionary War of 1776:—no one will acknowledge more fervently or sincerely than the pacifist the heroism, sacrifice, and impulses to freedom which characterized the "Boys of '76". For our national independence we are debtors to the men of that day. And yet:—one cannot overlook the fact that a great nation, Great Britain, with statesmen in its parliament wise and big enough to recognize that "you cannot indict a whole people", was under obligation then before the judgment-bar of God to deal with the American Colonies by peaceful methods rather than by force; and one cannot forget the witness of history that that war like any other war was marked by divided loyalties, treason, corruption, profiteering, mass killing which in any other situation would bear the name of murder, bloody carnage which not even a Fourth-of-July imagination can make beautiful,—that is, that the things which make war ugly and immoral and un-Christian now are the things which made war that in 1776. And when Cornwallis surrendered, men deliberated upon their differences in peace, which under God they ought to have done before blood was spilled and the terrible price of war was paid. With hat off and head bowed in reverent memory of the soldiers who fought then, and in '46 and '62 and '98 and '17,—the pacifist simply inquires, Was there no other way for the parties to conflict to adjust their differences?

The Paragraph Numbered 4. The paragraph numbered 3 will be considered later. It is true that under "foreign domination or domestic tyranny" there might be those evils which the critic mentions by way of contrast with our own heritage. Such evils are not of course necessarily found in "foreign domination"; the Canadians seem to be a fairly peaceful, happy people. And such evils may exist in a republic such as this:—the present "reign of terror" in California's Imperial Valley; Norman Thomas jailed in the middle West; factory girls in Pennsylvania working for \$2.50 more or less per week; a youth by the name of Harold S. Gray, imprisoned as a conscientious objector and later dishonorably discharged with the government's notation "Character: Bad" because this youth took Jesus too seriously. Having said this with candor, I hasten to state that I am glad I am an American; I would not want to be anything else; but I owe it to my country not to let my love for her blind me to her imperfections. And the pacifist will not be touched when the cause of war is justified by an appeal to the injustices and oppressions of other lands.

The Paragraph Numbered 3. I have re-



served this paragraph to the last for comment because it brings up a point at which I have felt the pacifist is often greatly misunderstood by our soldiers and by parents and friends to whom our soldiers are near and dear. We do recognize with gratitude that our national heritage has come to us in a historical process one phase of which has been the death of brave men on the field of battle. When we condemn and criticize War, we are not condemning and criticizing the men who fought in our wars. In calling War un-Christian, we are not saying that soldiers were, in being soldiers, not Christians. Without doubt many of the boys who fought in our wars, perhaps most of them, were Christian boys: they went out as Christians, some of them died as Christians, some of them came back as Christians to enter once again into the activities of the Christian Church; and yet some of them who went out as Christians, we dare not forget, had all the faith and goodness crushed out of them in the wine-press of war's wrath. That is the head and front of War's offending,—that it takes Christian youth and makes them do un-Christian things and takes non-Christian youth and leads it still farther away from Christ!

A pacifist honors the nation's soldier dead. He honors those dead so sincerely that he vows that, if he can help it, these dead shall not have died in vain. It is doubtful if any man fought in any war of modern times without thinking at some time or other,—“I'm willing to endure the mud and the lice and the gas and the shell-shock and the domineering of officers and the constant threat of death; I am willing to endure pain and even death itself, if only my children or my younger brothers never have to go through war!” Is it to be doubted that in the average common soldier's mind, the one big hope that carried him along was that this might be the last time men would have to go to war? And what was likely true in any war of recent centuries, is undeniably true of the World War. Our boys were led to enlist by the appeal that this was “a war to end war”. From the President down to the ordinary four-minute speech-maker, the promise was made to the youth of 1917 that if they would just go out and fight this war there would never be another. Those men have died in vain if we are going to allow war to come upon us again. No man can stand on Armistice Day in a silence more truly reverent than that man who has said, “I will never sup-

port another war! I'll keep the promise my nation made to the boys whose memories are revered on Armistice Day!”

To sum it all up, gentle critic (for compared to the hard words of major-generals and the makers of black-lists naming those whose patriotism is questioned because they stand for peace,—compared to them you are gentle indeed) to sum it all up, we stand against War, not because we do not appreciate our national heritage, not for lack of honor and gratitude for those who have died in our wars, not because we are committed to some underhanded design to imperil our national existence; but because we believe there is a “more excellent way” of adjusting the relations of one nation or group of nations to another.

War does not settle anything: no one can look at Europe today without feeling that there is much the same set-up as in the days of the Triple Alliance and the Triple Entente; democracy, for which the world was to be made safe by the war of 1914-18, is in a more precarious condition

than at any time since 1789; war, which was to have been ended by the World War, is so likely that the prophets are setting dates and the armament-makers are building two-car garages again.

War costs too much: in money, for unborn generations will be still being taxed to pay for the last war, while already schools are closing and children are undernourished because we haven't enough money to pay the bills of health and education; in men, for ten million of the world's youth, the healthiest, the most spirited, men quick to think and serve, were sent to their death and this generation robbed of much of its needed leadership by the slaughter; in morals, for all the animal passions which humanity had partially conquered in its slow rise from savagery were unleashed once again under the stress of war. It costs too much, and purchases absolutely nothing!

And we are growing more radical in our opposition, gentle critic, because we are coming to see that peace will not come of itself: it must be made! The men who engage in exploitations, arrange self-seeking alliances, and then declare the wars, are not the men who fight them. The owners of foreign concessions, the generals and admirals, the makers of munitions, will not make peace; for they profit by war. They largely control governments, and when war becomes necessary to the security of their profits,—a little thing like a war can be arranged just by pulling the right strings. But the men who must do the fighting,—not on maps in general headquarters, but down among the dirt and death and defilement of the trenches,—you can't get men to fight for oil-concessions or secret treaties or the personal ambitions of statesmen:—it is an everlasting tribute to the common soldier that he must be lured into war by the language of high ideals, he is asked to fight for “freedom” or “democracy” or “the protection of home and womanhood” or “to end war”. So war can only exist by propaganda, which is the technical term for exaggerations of the truth if not of downright lying. And so, gentle critic, against this thing which costs so much, gains nothing, exists only by falsehood, and denies the spirit of Jesus and the ideals of His Kingdom, we are setting ourselves to “change war by governments into peace by peoples”. We are determined that war must follow slavery, duelling, wife-purchase, and the like, to the graveyard where humanity buries its outworn social habits.

#### TRUST

We often murmur and complain,  
When grateful we should be  
For all the good the dear Lord sends  
Each day, to you and me.

The clouds, sometimes, seem very thick,  
The rain,—so heavy too!  
But then, we need the clouds and rain,  
The same as flowers do.

For too much sun would wither us,  
Would parch these hearts of ours;  
He knows and gives to us our needs  
Just like He gives to flowers.

Behind the clouds, the sun still shines,  
All will be well again;  
Ofttimes in sorrow sweet things grow,  
As flowers do, in rain.

We are assured, we'll always have  
The strength each load to bear;  
But we must learn to fully trust  
In His dear Love and Care.

—Anna Scheicher Klein.

## NEWS IN BRIEF

Attention! The 45th Annual Pen-Mar Reformed Church Reunion will be held Thursday, July 26. Don't miss it.

#### NOTICE

Beginning with the issue of July 12, in accordance with the custom instituted last year, the “Messenger” will be reduced to 16 pages for each issue during the Summer. Let all contributors govern themselves accordingly. Remember that brevity is the soul of wit.—Editor.

At a reunion of the four congregations in the Elizabethtown, Pa., charge, Dr. Calvin P. Wehr, pastor, held in the Gratz, Pa., Church, June 24, the Editor of the “Messenger” spoke morning and evening.

Rev. Joseph Yost, Box 58, Tuscarora, Schuylkill Co., Pa., who was forced to retire from his work because of ill health,

is now at home and ready for supply work.

Rev. Dr. T. A. Alspach, of St. Paul's Church, Lancaster, preached the baccalaureate sermons for the Manheim Township High Schools on June 24. At the latter service, the Church and S. S. rooms were filled.

The Rev. Dr. Benjamin B. Royer, formerly a pastor of our Church, but now

pastor of the First Presbyterian Church of Franklin, Pa., was elected President of the Synod of Pennsylvania in Washington, Pa., last week.

This issue of the “Messenger” goes to press June 25. When the next number is issued, this paper will be an organ of the Evangelical and Reformed Church. If there is any change noticed in the character of the paper, we trust it may be a change for the better.

Prof. Arthur Jones, M.A., of New York University, has been elected to the position of organist and choirmaster in the Abbey Church, Huntingdon, Pa., Prof. Jones succeeds Mr. Donald Johnson, who has resigned in order to accept the position of musical supervisor in the Ardmore, Pa., schools.

What embarrassing mistakes will occur once in a while, even in the best of fami-

#### A PRACTICAL SLOGAN

A “Messenger” Endowment is an endowment for the benefit of every Board, agency and institution of the Reformed Church.

—Now and Then.



lies! In our Merger Number, which has been widely commended, and on which we took special pains, June 26 and 27 were marked at one place Thursday and Friday, when of course it should have been Tuesday and Wednesday. Was our face red! Please blame it on the heat, plus the humidity.

A valued friend in Lehigh, Pa., who encloses a check for a year's subscription, says: "I do not want to miss a single copy of the 'Messenger'. It contains so many good things that I can hardly wait until it reaches my home. I scarcely know how to get the money together for this subscription, as my husband has been sick for 11 months and I must work very hard. May the Lord richly bless you and give you strength that you may continue your good work." Such letters as this certainly do us a lot of good.

The 1933 "Annual" of St. Paul's Church, Johnstown, Pa., Rev. Dr. A. B. Bauman, pastor, has been issued and is a booklet of 23 pages with cover. It contains complete reports of the various organizations, as well as the pastor's annual report for 1933, which states the records of the year as follows: Services with sermon or address, 107; calls on members, 464; on non-members, 136; received by confirmation, 5; certificate, 2; renewal, 2; total, 9; infant baptisms, 8; losses were: deaths, confirmed 2, infant 1, dismissals 4; present membership, 233; communed, 176.

The new commissioner to Fayette, N. Y., from Wyoming Classis, Rev. D. W. Kerr, of Bloomsburg, Pa., conducted services in the Fayette Church on June 3 and 10 and gave the intervening week to making almost 100 pastoral calls and visits. A preparatory service was held June 8, followed by Holy Communion June 10, when 54 communed. One child was baptized, 2 adults baptized and confirmed, and the elders and deacons recently elected were installed. A Community Church uses the Reformed Church building but the Reformed people maintain their organization.

In St. Paul Church, Greenville, O., the pastor, Rev. Edgar V. Loucks, preached to representatives of all patriotic organizations on Memorial Sunday; also delivered a Memorial Day address at Ft. Jefferson, O. Offerings have been taken throughout the charge for the Foreign Mission debt. Children's Day services were held and special offerings taken. The annual meeting of the Board of Trustees of Heidelberg College was attended. Our college at Tiffin is going forward despite the difficulties handed out by the depression. The work in our 4 fields is advancing.

In Trinity, Wabasha, Minn., since May 20, Pastor W. J. Stuckey (M. H. '15), has been preaching for the Reformed congregation at Tell, Wis. This arrangement is made possible by the new bridge across the Mississippi, which eliminates a tedious and costly ferry. In order to serve both congregations, the time of services in Wabasha has been set at 9.00 A. M., combining the school and worship hour into one period. On May 27 Pastor Stuckey preached the baccalaureate sermon for the high school graduates of Wabasha. On June 10 Children's Day was observed with appropriate exercises. The catechetical class for next year has been organized, and meets every Saturday afternoon.

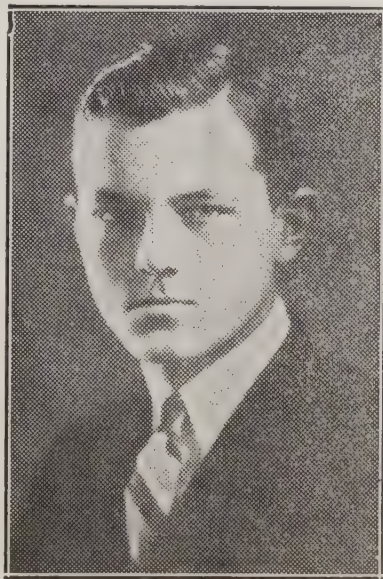
On July 8, St. Paul's Church, Fleetwood, Pa., Rev. Wilmer H. Long, pastor, will observe a "Home Coming". The Holy Communion will be celebrated in the morning, when Dr. Charles E. Schaeffer, a "son" of the congregation, will preach, and Dr. John Baer Stoudt, Allentown, Pa., another "son" of the congregation, will assist in the Communion service. At a vesper service at 6 P. M., these other "sons" will speak: Revs. Daniel Schaeffer, Emaus, and John S. Adam, Middletown, Md., and Dr. A. C. Rothermel, late President of Keystone State Teachers College,

Kutztown, Pa. The services will be on Daylight Saving Time.

John Reed, former desk sergeant at the Lebanon, Pa., City Hall, was pensioned recently. He was agreeably surprised when his former City Hall companions gave him a fare-thee-well party. When he returned home from the party he found a number of valuable presents, another surprise. With tears in his eyes, he thanked his former fellow-workers. For over 25 years Mr. Reed has been on the City police force. He was noted for his neat appearance, faithful performance of duty, courtesy and an untarnished reputation. For many years he has been an efficient and beloved Elder of St. Stephen's Church, Lebanon, Pa., Rev. Pierce E. Swope, pastor.

In Christ Church, Orrville, O., Rev. A. L. Scherry, pastor, Communion services on Pentecost were well attended. The Children's Day program, June 10, was held in connection with the Church service. To date this congregation has contributed \$100 to the Foreign Mission Debt Reduction Campaign. On the evening of June 20 a quartet of young men from Eden Theological Seminary gave a very acceptable program in Christ Church. Dr. A. V. Casselman will be guest preacher at the morning service July 8. A group of active young men and women will attend the Leadership Training School and Missionary Conference at Heidelberg College. A D. V. B. S. will be conducted for 3 weeks in July.

Children's Day services were held in Bethlehem, Stiltz; St. Paul, Shrewsbury; St. John, Sadler, and Bethany, New Freedom, of the Shrewsbury, Pa., Charge, Rev. C. M. Mitzell, on June 3 and 10. Holy Communion was observed on June 17 and 24. Strawberry festivals were held on the lawns adjoining the Churches at St. Paul on June 15 and Bethany and St. John on June 16. All the Church Schools are planning for the annual picnics in July and August. Catechetical classes are meeting every Friday evening at Bethany and Bethlehem, in preparation for confirmation in September and October. Rev. Mr. Mitzell is chairman of the local NRA and has been active in social service and trade union work.



Rev. George A. Creitz, who has been doing creditable work as a preacher since his graduation from Seminary in 1929, will deliver the opening sermon on the evening of July 30, at the Spiritual Conference of Ministers and Laymen to be held at the Franklin and Marshall Academy from July 30 to Aug. 3. He is located in First Church, Easton, and is the son of Rev. Charles E. Creitz, D.D., of Reading, Pa.

## Pocket-Size Private Communion Set No. G-1



An attractive and inexpensive set for administering the Lord's Supper to the sick. Small enough for carrying in a roomy pocket, yet complete in every detail and ready for immediate use. Churchly in appearance, and put up in a sturdy upright case for safeguarding against seepage from the flask.

Heavily silver-plated, with holder containing three individual communion glasses. Size, 2 1/4 x 4 1/8 x 5 inches.

Price, With Keratol Case, \$11.00; With Leather Case, \$12.00.

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The Young Friends' Society of St. Paul's Church, Fleetwood, Pa., Rev. Wilmer H. Long, pastor, began its 4th annual series of summer Sunday evening vesper services on June 24. The first was held in the chapel, when a group of Negroes from the Washington St. Presbyterian Church, Reading, Pa., sang Negro spirituals, and a very capable member of the group gave readings. The 2nd vesper service was held on Pulpit Rock in upper Berks Co., July 1. The 3rd will be held on the shore of a nearby pond on July 15. The final service, as in former years, will be held on the Pinnacle, the highest mountain top in Berks Co. These vesper services have become famous for this community and prove spiritually profitable. Each year moving pictures are taken of the groups and the scenes of the services.

In Salem Church, Shamokin, Pa., Rev. A. F. Dietz, pastor, the D. V. B. S. opened with an enrollment of 115 on June 11, with Rev. John Smeltzer, assistant pastor, in charge as principal. On June 10, a beautiful Children's Day pageant, "A Basket of Flowers", was rendered by the smaller children under direction of Mrs. Charles Thomas. The average attendance at S. S. for May was 479 against an enrollment of 536. Much stimulation for the continued interest is derived from the monthly workers' conference in connection with a supper served at nominal charge. There is always a feature of entertainment provided by one of the departments in turn. The decorations are generally in accord with the holiday sentiment for the month. At the June gathering the claims of the "Messenger" were presented and a member of the group was appointed to serve as Church reporter.

Dr. Theo. F. Herman delivered an ex-



cellent address at the 10th annual reunion of West Susquehanna, East Susquehanna and Wyoming Classes held at Rolling Green Park, near Selinsgrove, Pa., June 13. Other ministers taking part were Revs. B. R. Heller, Morgan A. Peters, James B. Musser, and Herman G. Snyder. The music, under the direction of Rev. Preston A. DeLong, consisted of a large chorus composed of choir members from the congregations of the 3 Classes, and special numbers were rendered by Mrs. Jos. Rumble, Mrs. Ralph Dreiblebiss and Miss Florence Buffington. At the close of the service the committee from the 3 Classes met, with ministers and elders present, for the reorganization of the committee. Rev. Earl G. Kline was re-elected chairman, and Rev. Clark W. Heller, secretary-treasurer. It was also decided that the next reunion shall be held on June 12, 1935, at Rolling Green Park.

On May 26, First Church, Quakertown, Pa., Rev. Paul T. Stoudt, pastor, enjoyed a most unique service in the form of a 12th century drama, "The Boy Bishop". The characters included: Angel, Barbara Pease; Minister, Roger Koehler; Boy Bishop, John Stoneback; Ruler, Arthur Treflinger, Jr., and Scholar, Ralph Koehler. June 3-9 the S. S. celebrated its 60th anniversary. On June 3, both the S. S. and congregation were addressed by Dr. J. P. Moore, and Dr. E. L. McLean, a former pastor. June 5 was Community Night when greetings were brought from superintendents of the Sunday Schools of the community; the chairman of the evening was Herbert Shelly, Supt. of First S. S. June 7 was Social Night including pictures of the past of the S. S.; chairman of the evening Chas. S. Ort, teacher in the S. S. A pageant was presented June 13 at the Fair Grounds, depicting events in the history of the S. S., and proved a great success. It was directed by Miss Jean MacDowell, of Cedar Crest College.

Zwingli, West Concord, Minn. This little rural Church was the scene of a very festive occasion on June 10, when the congregation gathered after the morning service to honor Pastor and Mrs. Jason Hoffman on their 20th wedding anniversary. The nearest Reformed Church neighbor, Pastor Stuckey, of Wabasha, was invited to preside at the gathering. After a bounteous dinner served to over 200 people, an informal program of music and addresses was rendered. As a token of its esteem, the congregation presented the parsonage family with a dinner set of china. The date of this anniversary, which was really June 11, will long be remembered by those who took part, and for two reasons: the first being the splendid fellowship of the afternoon and evening, and the second being the rain of two days earlier, which brought relief from the protracted drought. The "Messenger" joins in good wishes.

Silver Creek Charge, Freeport, Ill., Rev. Jacob Elmer, pastor, makes it a practice to observe its Mission Festival during the week, which enables neighboring pastors to attend. This year it was observed on June 5 with pastors representing 6 denominations present. Services were held in the afternoon and evening, the Rev. R. Rettig, of New Glarus, Wis., speaking twice, and the Rev. Clarence Denekas, of the Reformed Church of America, also speaking in the afternoon. Both services were well attended and a large choir, composed mostly of young people, ably rendered a number of anthems. Considering the times and that the congregation numbers only 60 members, the offering of \$42 gives evidence of the sacrificial spirit of these good people. The fellowship enjoyed at the out-door supper served by the ladies is one of the things which makes one want to come again.

The 50th anniversary of the laying of the cornerstone of St. John's Church, Buckeystown, Md., Rev. H. S. Shue, pastor, was observed on June 17. The congregation was organized Jan. 14, 1882,

in the M. E. Church, Buckeystown. The Church was used for worship until a separate building was completed. Revs. N. H. Skyles and T. F. Hoffmeier effected the organization. Eight people were present at this anniversary service who had attended the laying of the cornerstone, June, 1884; John H. Baker, one of the 8, in a brief talk recalled those persons who were prominent in the building of the Church. Holy Communion was celebrated by the pastor, assisted by Rev. Chas. E. Dryden, pastor of Buckeystown M. P. Church. The service was well attended, including out of town guests. Special music by Trinity Reformed choir and a solo by Wm. E. Kindley. The following ministers have served the congregation: Revs. A. J. Heller, S. L. Whitmore, I. M. Motter, Atvill Conner, D.D., G. W. Kerstetter and H. S. Shue, since May 1, 1930.

St. John's, LaCrosse, Wis. Children's Day was observed on June 17, at a combined service of the Sunday School and the congregation. Following an address by Pastor Karl Koepeke, the children of the school presented a fine program. The offering was designated for the work of the school, thus giving all of the congregation opportunity to share in this work. This congregation looks forward to having Dr. Timothy Lehmann as its guest speaker on Aug. 12. As President of Elmhurst College, Dr. Lehmann is well known in Church circles of the mid-west. He will be the guest of the LaCrosse Ministers' Federation on that evening, at an open-air service held in Riverside Park. Another speaker who will represent our Church at these open-air services, on July 22, is Dr. J. M. G. Darms. He will come here from his summer home at Wautoma, where he and Mrs. Darms each summer enjoy the beauties of Wisconsin's lakes and dells.

Milton Ave. Church, Louisville, Ky., Rev. John W. Myers, pastor, was the host on June 18 to the Associated Councils of the Evangelical and Reformed Churches of Louisville, New Albany, Ind., and Jeffersonville, Ind. About 125 men from the Church Boards of these 20 congregations fellowshiped together, first at a supper and later in a program where common problems of Church administration were discussed. The local committee arranging for the meeting consisted of F. P. Kissler, president of the Federated Councils, and F. A. Kissling. On Children's Day at 10.30 A. M., 11 children were baptized. S. R. Beekhart, Supt. of the School, entertained 44 teachers and workers at a supper meeting on the lawn of his home on June 4. This was the quarterly meeting of all the teachers of the school, and Rev. H. C. Koch, pastor of St. Luke's Evangelical Church, was the speaker. Five new members were received at Pentecost, a total of 64 for the first 6 months of this year.

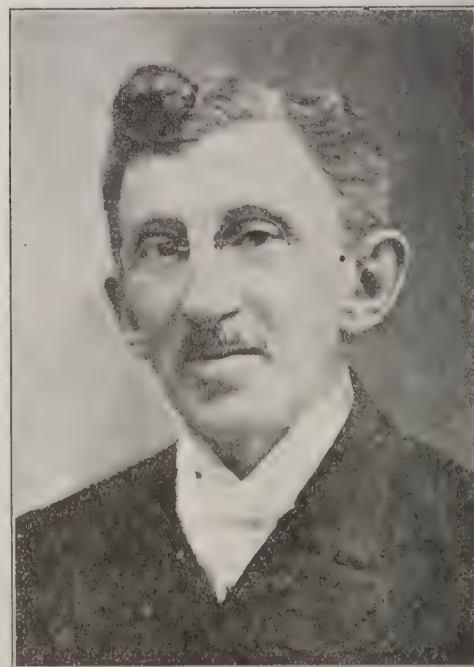
First Church, Greensboro, N. C., Rev. W. C. Lyerly, pastor, had 2 weeks of evangelistic preaching, May 1-13, the Rev. Geo. Dibble party in charge. The messages were delivered by Mrs. Dibble; their son, Melvin, and the pianist of the party, Mr. Herman Voss, conducted rally meetings for the young people. The Church was filled to capacity by the 3rd night and overflowed into the S. S. building until all available space was filled. The Dibbles are well known in Greensboro, and many friends attended the meetings. Reception of members held June 10; 14 additions by Confirmation, 4 by letter; total since Jan. 1, 26. Nearly 250 attended the Holy Communion June 10, one of the largest during the present pastorate. From June 4 to 15 the 3rd Vacation Church School was conducted, and the pastor was assisted by a group of women and young people of the Church; 100 children were enrolled. Children's Day was observed June 17 at both services, morning and evening.

Christ Evangelical Reformed Church, Brooklyn, N. Y., Rev. Fred H. Wirth, pastor, celebrated its 70th anniversary on

June 10. The morning service was conducted in German with the Rev. Dr. D. A. Bode, Supt. of Otilie Orphan Home, as guest speaker, and the evening service in English had Rev. Dr. Jos. Hunter, President of Bloomfield College and Seminary, as the preacher. In the evening, 250 new Reformed Church Hymnals were dedicated. A birthday party took place on June 13, when a pageant giving the history of the Church was presented, with Mrs. Geo. Klages as chairman and director. Mrs. Marie Weigand, who celebrated her 80th birthday this month and has been actively associated with the Church since its organization, was a special guest of honor. This Church was organized in 1864 and was originally Presbyterian, but in 1892 changed to Reformed. For several years this Church has met its missions quota and in one or two instances has gone over the top. The membership totals 250.

In Bethany Church, Cuyahoga Falls, O., Rev. J. Theodore Bucher, pastor, on Pentecost a class of 4 catechumens were confirmed. On June 3 the Cub and Scout troops worshipped in a body at the Church service. On June 10, Rev. Mr. Bucher baptized his grandson, John Norman Bucher, the son of the Rev. Vincent Wilson and Ruth Beam Bucher, of Nashville, Tenn. At the Commencement of the Oberlin, O., School of Theology, on June 5, the degree of Master of Sacred Theology was conferred upon Rev. J. Theodore Bucher. His thesis was on "The Versatile Albert Schweitzer." Miss Kate Hansen addressed the Besse G. Bucher W. M. S. and G. M. G. at the Mothers' and Daughters' supper, June 5. Children's Day observed June 17. The youngest daughter, Millicent R., of Rev. Mr. Bucher graduates with the June class of the Cuyahoga Falls High School, and Rev. Mr. Bucher will deliver the Baccalaureate sermon to this class the evening of June 24. Rev. Vincent W. Bucher preached for his father in Bethany on June 10.

In St. Andrew's Church, Philadelphia, Pa., Dr. Albert G. Peters, pastor, services were held on June 17th in commemoration of 50 years of faithful Christian Stewardship on the part of Elder Jacob S. Sechler, senior member of Sechler & McGuire, undertakers. On June 15, 1884, Mr. Sechler attended a cottage prayer meeting in what was then known as "Ram Cat Alley", near 21st & Dickinson Sts., South Philadelphia. This meeting led to the establishment of the present St. Andrew's Church. Ever since that day he has spent his Sunday mornings in St. Andrew's. The morning sermon was preached by Rev.



Elder Jacob S. Sechler



Dallas R. Krebs, D.D. Elder Harry J. Englefried read a brief Biographical Sketch. In the name of Mr. Sechler's friends the pastor presented an engraved cross as a Memorial of Mr. Sechler's 50 years of service. The S. S. lesson was taught by Attorney Charles S. Edmunds. The dinner was served by the Ladies' Aid Society in Mr. Sechler's honor, at which J. S. Wise, treasurer of the Board of Home Missions, presided. Addresses were made by William R. Nelson of the Boyertown Casket Co., and Joseph G. Galen of the Philadelphia Undertakers' Association. At the afternoon service greetings were brought from Heidelberg, Palatinate, First and Trinity Churches by their respective pastors. Rev. Wm. Main Schall, D.D., spoke for the Philadelphia General Hospital, in which Mr. Sechler ministered spiritually to patients for 43 years. Rev. J. Rauch Stein, D.D., brought greetings from the Reformed Church Home for the Aged which was founded through Mr. Sechler's influence. Dr. M. Joseph Twomey, pastor of Grace Baptist Church, brought greetings from the Philadelphia Federation of Churches, and Elder Milton Warner of the Classis of Philadelphia. F. Nevin Weist rendered Cornet Solos. The rest of the music was furnished by the choir of St. Andrew's Church. Mr. Sechler is held in high esteem by the people of the Reformed Churches in this section of the State.

In Salem Church of the Weatherley, Pa., Charge, Rev. C. T. Moyer, pastor, special services observed in May are: May 2, G. M. G. Birthday Social when a nice Summer Conference Fund was realized; May 8, Mothers and Daughters Banquet, with 82 present and the banquet prepared and served by the men; May 13, Mother's Breakfast, given by the pastor in memory of his mother, Cecelia R. Troxell Moyer. An organ recital was given by Miss Mary Miller and Rev. and Mrs. Moyer sang several duets. The mothers remained for the morning service; May 15, beginning of special services leading up to Pentecost, with Revs. I. G. Snyder, Sidney S. Smith and Geo. W. Koehler, guest preachers during the week; May 16, Mr. and Mrs. Moyer entertained at supper by the Quilting Society in honor of their wedding anniversary and Mrs. Moyer's birthday; May 20, class of 10 young people confirmed and Communion administered; May 24, Memorial services for those departed in 1933-34 held in Salem and St. Matthews, West Packer, Pa.

On the cover page is the picture of the Confirmation Class received at Easter in the First Church, Palmerton, Pa. The following 17 persons were rewarded for perfect attendance for instruction of an hour to an hour and a half each Saturday evening from Sept. 1 until Easter: Marion Heydt, Virginia Heydt, Edna Eckhart, Adam Borger, Elwood German, Kenneth Fogel, Fulton Heckman, Clifford Steigervalt, Mary Stein, Ruby Getz, Hope Craig, Hattie Romig, Beatrice Berger, Elizabeth Frantz, Elwood Hahn, Charles Long, and Marvin Brown. Since the beginning of the pastorate, Dec. 1, 1932, there have been 78 received into membership of the congregation. A Woman's Missionary Society was organized in March, 1933, with Miss Kate Sheetz as president. They have done remarkable work in every way. Five new members were enlisted the first year. Our Young People's Council, Miss Stella Ziegler, president, has had an attendance of 40 to 45 each Sunday evening. Ten of the group have already registered to attend Camp Mensch Mill this summer. The pastor is superintendent of a Community Daily Vacation Bible School, which will be conducted for two weeks, beginning July 9.

The first session of Zion Sunday School, York, Pa., conducted June 14, 1914, in the new Church building, was re-enacted on June 17, 1934, in celebration of the 20th

anniversary. The service was in charge of the pastor, Rev. Dr. J. Kern McKee, and the Supt., H. W. Deitz, who served in these same capacities at the opening of the new building. At the Church service, Dr. Frederick Carl Rueggeberg, pastor of St. John's Evangelical Synod Church, Baltimore, preached the sermon. The S. S. service was opened with musical numbers; Supt. Deitz led in responsive reading; Ass't Supt. Chas D. Sheely offered prayer; another ass't Supt., Geo. H. Foust, who took part 20 years ago, has since died. The gavel and block used were the same ones used 20 years ago made from timber taken from the old Church tower erected in 1798. 20 years ago the School had an enrollment of approximately 614; it is now 766, exclusive of Cradle Roll and Home Dept. As a surprise to the pastor, the members of the S. S. and congregation elaborately decorated the Church in honor of Dr. McKee being chosen President of the Potomac Synod at the sessions at Hood College.

Chapter 97 of the Churchmen's League of Martinsburg, Pa., where Rev. Victor Steinberg is pastor, has been carrying forward an interesting program of activities. In May a Mother and Daughter banquet was held with 75 guests; the men prepared and served the sumptuous repast in the Bridenbaugh Dining Hall, and those who responded with toasts were: Mrs. P. H. Bridenbaugh, "Some Lessons My Children Taught Me"; Miss Marion Bonebreak, "Lessons My Mother Taught Me", and Mrs. Victor Steinberg, "Lessons We Need to Teach Our Daughters". Readings were given by Kathleen Ritchey and Pauline Steinberg. The 2nd monthly event was a Father and Son service on the evening of June 10, when the men again demonstrated that it could be done. Subjects were ably presented as follows: "Isaac and Joseph as True Sons", "Lessons from the Boyhood of Jesus", "What I Expect from Home, Church, and School", "An Example of a True Father", "What We Should Expect from Our Sons", "What We Can Give to Our Sons". The following members of the Chapter took part: Richard Shubert, Wm. Bonebreak, Wm. Bolger, Oliver Ritchey, Austin Bonebreak, Paul Ritchey, Gerald Bonebreak, organist; Harold Bolger, Men's Chorus director. An outing is being planned for July.

The 30th anniversary of the ordination to the Christian ministry of the Rev. Jesse M. Mengel was observed in Grace (Alsace) Church, near Reading, Pa., on June 17. The sermon was preached by Dr. Henry I. Stahr and an address was made by Rev. Dr. C. E. Kistler, the Lutheran colleague of Mr. Mengel, who brought his congregation with him to the service. Greetings were also spoken by Miss Helen M. Moll, representing the members confirmed by the pastor, and W. F. Kuhnley, Supt. of the Church School. The session of the Church School was addressed by Prof. Paul I. Speicher, of Albright College. After graduating from the Keystone State Normal School in 1894, Mr. Mengel taught in the public school at Quakertown for 3 years. He graduated from Franklin and Marshall College in 1901 and from the Theological Seminary, Lancaster, in 1904. He was supply pastor at Richfield, Pa., in 1904, and was ordained by West Susquehanna Classis in St. John's Church, Mt. Pleasant Mills, Aug. 18, 1904. He served at Richfield until Dec., 1905; at Jacksonville, from 1905 to Sept., 1911; St. John's, Tamaqua, from Sept. 1911 to Sept. 1917, and at Grace (Alsace) since Sept. 18, 1917. In his ministry he has built 2 parsonages and remodeled 2 Church edifices; he has baptized 960, confirmed 1,061, married 564 couples and conducted 710 funerals.

Eastern Synod's Committee on Evangelism met at the Phoebe Home, Allentown, in connection with Visiting and Donation Day, and outlined plans for the year's work. The committee urged the holding of Retreats on Evangelism in all the

Classes, under the direction of the Classical committees, and suggested that Dr. Richards' book, "Beyond Fundamentalism and Modernism—The Gospel of God," be reviewed as a part of the program of each Retreat. It was also agreed that the formation of a new denomination in American Protestantism through the union of the Evangelical Synod of North America and the Reformed Church in the United States affords a challenging opportunity to the pastors of Synod to study with their people the genius of this newly-formed denomination, and to stress the possibilities inherent in this union for substantial kingdom-building through a program of evangelism that emphasizes the salient features of the new denomination. The details of this program were left to a sub-committee to work out consisting of the Revs. A. C. Thompson, D.D., Aaron R. Tosh and David Lockart; but it was suggested that such a program might well begin on the last Sunday of October, which is Reformation Day, and continue through the four Sundays of November. The suggestions of the committee will be sent to all the pastors of Synod in ample time to be available for the dates named above and the pastors are invited to use the general topics in their pulpits, so that, throughout the Synod, all of us may be treating the same theme, each in his own way. The committee re-organized for the year by re-electing the present officers: Rev. L. V. Hetrick, chairman, and Rev. A. C. Thompson, D.D., secretary.

#### A TRIBUTE TO A FAITHFUL SERVANT OF THE CHURCH (From the Minutes of the Board of Christian Education)

At the annual meeting of the Board of Christian Education, on April 10, 1934, the Rev. A. S. Bromer, D.D., presented his resignation as the Secretary of the Department of Business and Real Estate on account of his continued physical disability, which made it impossible for him to perform the duties of his office.

The Board complied with the request of Dr. Bromer to be relieved of the responsibilities to which he has devoted the strength of his youth and the loyalty of his heart during many years of faithful service. It appointed a special committee to express its sincere appreciation of the life and labor of this faithful servant of the Church, and its sincere regret that, in the Providence of God, the time has come when he must lighten the load.

The span of Dr. Bromer's service under the Board of Christian Education measures almost three decades. He served it in the days of its infancy, and he saw it grow to maturity. He has gone with it through the changing stages of its development into an ever enlarging usefulness, in days that were difficult and in times that were bright with promise. During these long years Dr. Bromer was in charge of the Department of Business and Real Estate. The administration of the Schaff Building, the care of the publications of the Church, and the sale of books and supplies were entrusted to him.

The Board is conscious of the large debt owing to Dr. Bromer for the ability and devotion he manifested in the promotion of these important interests. He has given his life and love to his labor for the Church, and his faithful service has been abundantly blessed.

We desire to assure our brother that, though the official ties are broken, the bonds of fraternal love and appreciation remain unsevered. We extend our sympathies to him in his physical affliction, and our prayers that God may restore his health, and grant him His peace.

#### SUMMER EVENTS AT URSINUS COLLEGE

The summer schedule at Ursinus College embraces a variety of schools and conferences and presages a busy season for this hospitable seat of learning. The



school of health and physical education is to be conducted for the first time. The buildings and grounds at Ursinus, always attractive, were never in better condition and the hosts of attendants on these schools and conferences are assured of a happy time. July 16-Aug. 15: Ursinus College Summer School of Health and Physical Education. July 16-25: Asbury Summer School of Ministerial Training of the Methodist Episcopal Church. July 28-Aug. 4: Missionary Conference of the Reformed Church in the United States. Aug. 6-12: Collegeville Summer Assembly for all Denominations of Christians. Aug. 13-20: Epworth Institute of the Methodist Episcopal Church. Aug. 15-25: Ursinus College Coaching School. THE 65TH ACADEMIC YEAR of the College will open Tuesday, Sept. 18, 1934.

#### A TEN-POINT CODE CALL TO THE CONVERTED

##### VIII. PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD

Dr. Wilbert W. White

Develop ability to weigh evidence. Be true to facts. Cultivate sensing values. Exercise commonsense. Try the spirits. Apply proved standards. Ask of those who know. Judge who have stood the test of experience. Persons interpret more accurately than precepts. Submit conclusions of logic to tests of life. Be from Missouri, yet act in the light of the highest that we know and take the consequences cheerfully. A wise formula of Joseph Cook is: Practice self-surrender to the self-evident in science and Scripture and imitate the mind that is in Christ

Jesus. Correct individual eccentricity by the group sense. Be like the child, always a learner, acquisitive, eager, aggressive, interested to know and to do. Follow the gleam.

(To be continued.)

#### BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

The band played at Yocum Church, Grill, Pa., Rev. Ralph E. Starr, pastor, on Saturday evening, June 16.

A large bus load of people visited the Home on Tuesday, June 12, from Trinity Church, Norristown. A large delegation came from Christ Memorial Church, West Hazelton, Rev. E. F. Faust, pastor, on Thursday, June 14.

The regular quarterly meeting of the Board of Managers and Ladies' Visiting and Advisory Committee will be held on Thursday, July 5. A number of application blanks have been received and according to present indications the Home will soon be crowded to capacity.

The Bethany children are happy, as the recreational leaders have arrived. They enjoy their swim in the dam. According to present plans we expect to have a Y. M. C. A. instructor visit our Home during the summer and give the life saving test to our children who have received proper training.

#### PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Superintendent

The 30th Annual Visiting and Donation Day was observed on Thursday, June 14, when many people visited the Home, inspected the buildings and its equipment.

Many different portions of the Eastern Synod were well represented. In fact, the crowd was just a little smaller than it was a year ago, when the new building was dedicated.

An interesting program was rendered at 2 P. M. Rev. Paul R. Pontius, D.D., President of the Eastern Synod, delivered an address on the subject, "Twice Forty", and Rev. Dr. Calvin M. DeLong, of East Greenville, spoke on "The Challenge of Our Dependent Aged". Both addresses were very interesting and edifying and well received by the visitors. The program was rendered in the living room of the new building and amplifiers had been placed into the lobby and into the dining room, where many people had assembled, and on the outside of the building, so that all were able to hear.

The ladies of the Auxiliary had made unusual preparations to feed the visitors. Additional tables were placed into the large dining room and a large tent was pitched north of the kitchen, where hot meals were served.

A portion of the donations consisted of the Mothers' Day offerings of the parishes throughout the Eastern Synod. Many of the congregations were able to appoint their Phoebe Home Auxiliary committees before Mothers' Day, and wherever the committees were able to make a canvass, many Auxiliary members were enrolled. Others have appointed their committees since and expect to make the canvass. This work has already succeeded so well as to give assurance that the Home's plans are not only feasible, but promise the funds now so much needed to carry on its work.

## HOME AND YOUNG FOLKS

### Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

#### STORIES ABOUT SPURGEON

Text. I Timothy 4:6, "If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed until now."

Charles Haddon Spurgeon was a child of promise and of prophecy. We are told that on the day of his birth the express coach to London rattled by, and his mother, looking with conscious pride at the little baby in her arms, declared that he would one day make a greater noise and fame in this world than that fast-flying train.

While living at his grandfather's house, as a child, he exhibited a wisdom beyond his years. Trained at the old minister's knee, he was always full of questions, asking explanations about things which were difficult to explain, even by a minister. The Bible became his study as soon as he could spell out its words, and he would not hesitate to inquire into its meaning in season and out of season.

On one occasion, during the family prayer, he was as usual called upon to read a portion of the Bible, and it happened to be in the book of Revelation, in which the words "bottomless pit" occurred. At this Charles stopped short. "Grandpa, what can this mean?" "Pooh, pooh, child! Go on," was all the grandfather said. But this did not satisfy his curiosity, so morn-

ing by morning he read the same chapter and repeated the same question. "Well, dear, what is it that puzzles you?" at last rejoined his grandfather. He explained it by referring to fruit baskets which he had seen of such frail construction that they became bottomless by reason of the weight of their contents. But a pit without a bottom suggested to his childish mind the

difficulty as to where the wicked people would go who fell out of the other end. How the grandfather settled the question for him we are not told, but the story shows that the boy had a keen mind and was deeply interested in what he read.

If Spurgeon had been so fortunate as to have had the American Standard Version of the Bible or Dr. Moffatt's translation he might not have been so greatly puzzled. In these translations the expression "bottomless pit" does not occur but both of them use the English word "abyss" to translate the Greek word which is almost like it, namely, "abussos."

When Charles was only six years old an incident took place which seemed prophetic of his great work as a soul-winner. He heard his grandfather tell about one of his Church members who made frequent visits to the village alehouse. Once as his grandfather spoke of the old toper, Charles indignantly exclaimed, "I'll kill old Rhodes, that I will!" "Hush, hush! my dear," said his grandfather; "you mustn't talk so; it's very wrong, you know, and you'll get taken up by the police if you do anything wrong." "Oh, but I shall not do anything bad; but I'll kill him though, that I will." This fearful threat from the childish lips caused the family some anxiety, which was intensified by his rushing in one day, shouting: "I've killed old Rhodes; he'll never grieve my dear grandpa any more." "My dear child!" said his grandfather, alarmed now, "what have you done? Where have you been?" "I haven't been doing any harm, grandpa; I've been about the Lord's work, that's all."

What had really occurred was afterwards related by the repentant Rhodes himself, when he called to apologize for his shortcomings as a Church member, "I'm very sorry indeed, my dear pastor," he

#### COON HOLLOW

I took a walk one day in June  
Into a lovely wood  
'Twas just an old dirt road—  
On each side tall trees stood.

O'erhead the boughs formed arches,  
Here and there the sun peeped  
through;  
It was a perfect day,  
The sky a fathomless blue.

As I approached the heart of the  
forest  
I saw a babbling brook  
I sat down on a moss-covered rock  
There in a shady nook.

All the world was quiet  
Save for the song of the birds,  
The brook too sang a song to me,  
Although 'twas not in words.

My heart was touched with the  
beauty  
Of that long, shady wood  
The place was called "Coon Hollow"  
I'd go there each day—if I could.

—L. Ethel Ohlson.



said, "to have caused you such grief and trouble. It was very wrong, I know, for I always tried you and wouldn't have done it if I'd only thought. I was sitting in the public house just having my pipe and mug of beer, when that child comes in—to think an old man like me should be took to task and reproved by a bit of a child like that! Well, he points at me with his finger just so and says, 'What doest thou here, Elijah! sitting with the ungodly, and you a member of a Church, and breaking your pastor's heart. I'm ashamed of you! I wouldn't break my pastor's heart, I am sure.' And then he walks away. Well, I did feel angry, but I knew it was all true and I was guilty; so I put down my pipe and did not touch my beer, and hurried away to a lonely spot and cast myself down before the Lord, confessing my sin and begging for forgiveness. And I do know and believe that the Lord in mercy pardoned me, and now I've come to ask you to forgive me; and I'll never grieve you any more, my dear pastor." The grandfather bore testimony to the fact that the old backslider became a most consistent and useful worker in the Church.

Some time after this, when Charles had returned to his father's home, another incident took place which was prophetic of the future career of the great preacher. His father related how one afternoon Charles was missing, and on going to the stable a striking scene presented itself. There in the railed rack, high above the manger, stood the future pastor of the Metropolitan Tabernacle, grasping with his little hand the rail before him, and delivering a sermon. Below, in the manger, sat his brother James; and the rest of the congregation, consisting of his two little sisters, occupied seats on the trusses of straw upon the stable floor.

Many stories are told about Spurgeon when he was pastor of the Metropolitan Tabernacle in London. In fact, there never was a man about whom more tales have been told than about Spurgeon. He was one of the most original humorists of his age. Many of these stories were pure invention, but a large number of them were based on fact. He had a marvelous way of putting things, and by a slight satiric touch could force home a truth which perhaps the conscience would have otherwise resisted.

Three ill-behaved young men, at one of the services of the Tabernacle, posted themselves conspicuously in the gallery, and persisted in wearing their hats. The officers of the Church having failed to enforce their proper behavior, Spurgeon soon had his eye on them, and speaking about the respect which Christians should show for the feelings of others, remarked in his sermon, "My friends, the other day I went into a Jewish synagogue, and I naturally uncovered my head, but on looking 'round I perceived that all the rest wore their hats; and so, not wishing to offend against what I supposed to be their reverent practice, though contrary to my own, I conformed to Jewish use and put on my hat. I will now ask those three young Jews up in the gallery to show the same deference to our Christian practice in the House of God as I was prepared to show them when I visited their synagogue, and take off their hats." And the hats came off!

One time Spurgeon was explaining how it was that he was always preaching with so much energy the truths of the Gospel to those who were perhaps as familiar with them as himself. "The fact is," he said in effect, "I am like the man who knocked at the wrong door late at night. After he had been knocking for some time a head appeared at a window and a voice was heard saying, 'What do you want?' 'I want Mr. Smith.' 'Then why do you come here disturbing me when Mr. Smith lives next door?' 'That's just it,' was the reply, 'Mr. Smith has no knocker, and so I have to knock loudly with yours to make him hear.'"

The Rev. Mark Guy Pearse, another

famous preacher, once said: "Some years ago I sat with him (Spurgeon) on the platform at the Tabernacle, and in an interval of the service I whispered to him, 'When I was a young fellow in London I used to sit right over there and hear you preach, and you will never know how much good you did me.' I cannot forget the light that came into his face as he turned to me and said, 'You did?' 'Yes,' I said, 'I am so glad of having this chance of telling you. You used to wind me up like an eight-day clock. I was bound to go for a week after hearing you.' He put out his hand and took mine in it, and the tears brimmed to his eyes as he said, 'God bless you—I never knew that.'"

[Note—This sermon was written on the one hundredth anniversary of Mr. Spurgeon's birth.]

## Children's Corner

By Alliene DeChant Seltzer

How like us Japanese and Chinese children are, and the sons and daughters of our missionaries! They collect stamps; like to use pretty book-marks; spend hours playing with paper dolls; and how they like to learn new songs, and to read good books! Our Daily Vacation Bible Schools are opening now, and our Church School classes are always looking for something new and fine to do, so why not get busy at once, and share our hobbies with boys and girls across the sea? Our big sisters in the Girls' Missionary Guild and our mothers in the Woman's Missionary Society will be glad to help us too, I'm sure. Let's collect all the used American stamps we can, 'specially those like the Mother's Day ones, and with hinges that cost but ten cents a thousand, paste them on sheets of blank paper. Let's take care, too, to have them as neat as possible, for smeary, crooked rows just wouldn't do at all! Bookmarks are a joy to make too, and oh! so much appreciated by the Chinese and Japanese, most of whom, I'm sure, will keep them in their Bible. Paper-dolls are also a de-e-e-light. As for books, our missionary children will hug tightly to themselves all that we send; and teachers of kindergarten children will hug just as tightly, a new book of songs! Nor will the missionaries ever receive too many used Christmas cards—cards that we take the time to cut out and paste neatly on sheets of blank paper, leaving plenty of room for a native evangelist to write a Gospel message in Oriental characters with his brush. So here's to all my stamp-collectors, book-mark makers, paper-doll, kindergarten songs and book givers, and to my gatherers of used Christmas cards, who are eager to share gifts we make and gather, with Oriental and missionary children friends across the seas. P. S.—Our pastor will help us choose our missionary, or perhaps we know a number our very own selves! P. S. 2—Your Aunty Seltzer got most of these ideas from our new secretary of Missionary Education, Charles M. LeGalley, Schaff Building, 1505 Race Street, Philadelphia. I've also written to Ben Stueck, superintendent of our Winnebago Indian School, Neillsville, Wis., and to Mrs. Hattie M. Wolfe, of Bowling Green Academy, Bowling Green, Ky. Perhaps you'd like to write to them, too, and thus discover new ways to help our Winnebago Indian friends and our Negro boys and girls.

### THE PASTOR SAYS

If you should say to a paralytic man, "In the name of Jesus Christ arise and walk," and the man did so, would you be scared? If so, why?

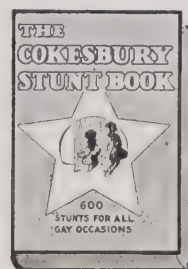
—Now and Then.

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"Do you believe in clubs for women?"  
"Yes, if kindness fails."

Lady: "Doctor, why does a small cavity feel so large to the tongue?"

Dentist: "Just the natural tendency of your tongue to exaggerate, I suppose."

### GIANTS

Bobby Hudson had been reading about David and Goliath. It was his favorite story in his book of Bible stories. Bobby liked the story better every time he read it. His eyes sparkled and his cheeks grew red as he imagined himself as David.

How splendid it must have been to advance upon the giant in his glittering armor! How David must have rejoiced when, by one brave deed that had encouraged them to overcome the enemy instead of running away, he had freed his



people, not only from the cruel threats and taunts of the giant, but from the whole army of the Philistines!

But today, as Bobby finished reading the story once more, his face looked long and sober. He felt sad, and he leaned back in his chair with a sigh that made Cousin Margery forget the doll's dress she was making and look at him inquiringly.

"Why, Bobby, what is the matter?" she asked.

Bobby shook his head. "Nothing," he said slowly, "I was just reading about David and Goliath; and I couldn't help feeling sorry to think that there aren't any more giants to conquer."

Margery gave a funny little shiver. "I'm glad there aren't," she said honestly. "I should be afraid of them, I know."

Margery's big brother, Ned, who had been listening to the conversation, put down his book and sat up in the hammock. Ned was an Eagle Scout and had actually won a medal for saving a boy from drowning. Bobby and Margery loved him dearly and were very proud of him.

"Bobby, are you sure there aren't any more giants to be conquered?" he asked.

Bobby was surprised. "Why, Ned, you know there aren't any more real giants!" he exclaimed.

"I'm not so sure," said Ned. "What about Giant Ill Temper and Giant Greed and the very worst giant of all, Giant Self? Aren't they hard to conquer?"

Bobby's face turned red. "I do get angry sometimes," he confessed. "Do you think that I can ever get the best of my giant, Ned?"

"Yes, indeed I do!" said Ned earnestly. "It may be a pretty hard fight, but I'm sure that you can win. I used to be afraid. I was especially afraid of being in the water, but I made up my mind to conquer Giant Fear, and I know I'm succeeding. I may have fights with him, but I'll conquer him."

Bobby straightened up. "Ned, I'll try to conquer my giant," he said. "I'll fight real hard."

Bobby meant every word of his resolution, but the very next day when he went to vacation school he had a hard battle with Giant Self. Bobby did not like Tommy Whittaker. Tommy was always blundering and always tipping things over. Just as Bobby had a whole sheet of sums all worked out neatly, Tommy leaned back in his seat. His elbow bumped against the little inkwell on Bobby's desk. Over went the inkwell, and a large black spot splashed on Bobby's arithmetic paper. Oh, how vexed he felt! He had to do his work all over.

"I'll get even with Tommy at recess," he thought angrily. "I'll teach him not to knock over things on my desk."

Just as recess came and Bobby was marching out with the other children, he suddenly remembered his giant. He clenched his fists and thought fast. He wanted to get even with Tommy, but he wanted to conquer his giant too. He thought of Goliath marching out in his great coat of shining armor. Bobby's giant did not wear armor, but he was very real just then.

"Maybe Tommy didn't mean to knock over the ink," said a little voice, somewhere inside Bobby.

"He did too!" said the giant. "He ought to be slapped."

Bobby's mouth drew into a tight little line. "Go away," he told the giant sternly. "I'm not going to listen to you any more. I'm going to conquer you."

Instead of slapping Tommy, he gave him a smile. "I'll race you to the fence."

"My, you can run!" said Tommy when they stopped. "I don't believe any of the boys can beat you. And—and I'm sorry that I knocked over the ink and spoiled your arithmetic paper."

"Oh, that isn't anything," said Bobby cheerfully. "You didn't mean to do it."

Bobby's heart felt light because he had won his first victory.—Wee Wisdom.

### FOOD FACTS

#### Did You Know That:

A rooster hatched without wings has been observed at the Washington zoo.

More than half the milk used in this country is pasteurized. This process prevents the presence of living, harmful bacteria in milk.

Consumer's demands are gradually bringing about a more simple system of food labels.

A family of five can save as much as \$20 in six months by eating cornmeal, cracked wheat or rolled oats instead of processed, ready-to-eat cereals, according to the New York State College of Home Economics.

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

The tired-looking man sat facing the solicitor. "So you want a divorce from your wife," said the latter. "Aren't your relations pleasant?"

"Mine are," came the answer, "but hers are simply terrible."—Answers.

## Home Education

"The Child's First School is the Family"  
—Froebel

### HOW MANY WORDS DOES YOUR CHILD USE?

Emma Gary Wallace

An examination of the vocabulary of the average child is very revealing and tells much about the environment and the nature of the care the small boy or girl has had. A careful study of the vocabulary of children before entering the first grade of school has been made by the Child Study Committee of the Association for Childhood Education. The list of words compiled shows three distinct sources: words used in the home, words acquired by interest in pictures and words learned through kindergarten association.

This list, comprising about 2,500 words, can be obtained from the Association for Childhood Education, and mothers have been advised to check up on their children's vocabularies.

If a child about to enter the first grade does not know these 2,500 words, the mother should find the reason. But a knowledge of these commonest words only, on the part of the child, should not satisfy the intelligent mother. "She should so enrich home life that her children will steadily add new words to this list. An enriched home life may be had in many ways. For instance:

1. Taking time to visit with children about their experiences.
2. Answering children's questions intelligently.
3. Providing playmates with whom they may talk over their experiences.
4. Arranging contacts with nature.
  - a. Trips to the woods at all seasons of the year.
  - b. A garden all their own—outside in summer and plants inside in winter.
5. At least one pet of some kind.
6. Contact with pictures.
  - a. Stereopticon sets.
  - b. In picture books of all kinds.
  - c. In magazines.
  - d. On walls of home.
  - e. In picture galleries.
7. Trips.
  - a. To business establishments about which they have meager knowl-

edge, as the telephone office and the fire station.

- b. To any interest peculiar to the neighborhood, as the quarries.
- c. On special occasions, as to circus parades.
8. Contacts with good literature.
  - a. Reading to children from many sources, as stories, rhymes, poetry, content material—biographies and travel material.
  - b. Encouraging children to retell this material."

It is important to encourage a child to understand a new word and to use it correctly. Writers of stories for children are recommended to use a word likely to be new in meaning to the little child, from three to five times in the same story. The idea is that repetition helps to make that word a permanent part of the child's vocabulary. The advantage of this is that the child's intelligence will be quickened and his understanding broadened.

To realize how much vocabulary interest is needed, one has but to read the absurd misuses of words commonly met with by teachers when marking examination papers. That child is indeed fortunate who is given a basic understanding of ordinary language while very young. His success in his school life may depend, more than would appear, on his ability to use language in comparison with others of his own age, and a dislike of school may arise from inability to grasp what teacher and children are talking about.

"I have heard many parents say that they would rather see any other grade taken out of the school than the kindergarten because of the boost it gives the young people when they start school."—Alton M. Porter, Superintendent, School District No. 1, Leelanau, Northport, Mich.

A trained kindergarten should be in every community where there are sufficient children to justify the opening of a class. The National Kindergarten Association, 8 West Fortieth Street, New York City, will be glad to give advice and furnish leaflets free of charge to any responsible person interested in this subject.

The editor of a poultry journal received a letter from a woman reader. It read: "How long should a hen remain on the eggs?"

The editor replied: "Three weeks for chickens and four weeks for ducks."

Three weeks passed, and the editor again received a letter from the reader. "Thank you very much for your kind advice," it read. "The hen remained on the eggs for three weeks, and there were no chickens hatched; and, as I did not care for ducks, I took her off the nest and sold the eggs."—Selected.

## Puzzle Box

### ANSWERS TO WORD SANDWICHES, No. 19

- |            |            |
|------------|------------|
| 1. W—ant—S | 4. N—eat—H |
| 2. B—oar—D | 5. O—men—S |
| 3. S—tar—T | 6. S—pea—R |

7. L—ear—N

### DOUBLE-TIED WORD CUBE, No. 49

\* \* \* \* \*

#### Across:

1. It's steam in some form.
2. Not below.
3. The earth has two of them.
4. That which is open or exposed.
5. Seeks repose.

#### Down:

Same as across.

A. M. S.



## JUST ONE RED ROSE IN JUNE

By John H. Horst, in  
"Methodist Protestant-Recorder"

When Founder Steitz of Lebanon,  
Unto his Church decreed  
The plot of land on which to build,  
He penned this in the deed:  
From rentals and from mortgages  
This Church should be immune;  
He would impose in recompense—  
"Just one red rose in June."

Forever since, some day in June,  
A hundred years and more,  
The members gladly flock to Church,  
They crowd it to the door.  
With gratitude to Founder Steitz,  
In fellowship commune,  
Some living kin accepts for him—  
"Just one red rose in June."

The world forgets its many friends  
Who sacrifice each day,  
To lift the burdens of mankind,  
They seek no fame nor pay;  
But wearied by the constant stress,  
Their hearts drift out of tune;  
Like Founder Steitz, they also crave—  
"Just one red rose in June."

Baltimore, Md.

(This poem celebrates a most poetic legal document. The title deed of the Taber Reformed Church, Lebanon, Pa., Dr. W. D. Happel, pastor, has the condition that one red rose shall be paid annually by the congregation to the donor and his descendants forever on demand. The payment of this rose is the occasion of a great yearly service in which the condition is met. No wonder such a unique and beautiful act has stirred the heart of the muse in our good friend.)

I suppose it is not disrespectful to say that practically all candidates receive some help in preparing their public documents. In the case of a certain mayor of New York several years ago it was necessary not only to write the speech, but to spell the longer words phonetically so that he could pronounce them. He was so dependent upon these prepared scripts that at a patriotic banquet he astonished all listeners by declaiming: "What we need is more of the spirit of one-seven-seven-six."—Fritz Cross.

## The Family Altar

By the Rev. Roland L. Rupp

## HELP FOR THE WEEK OF JULY 2-8

**Memory Text:** The Lord is my helper; I will not fear: What shall men do unto me? Hebrews 13:6.

**Memory Hymn:** "Father of All, From Land and Sea" (422).

**Theme:** Reliance Upon God.

### Monday: Asa Abandons Idolatry

II Chronicles 14:1-5

The Old Testament is a beautiful record of the religious evolution of a people. Here beginnings, while taken far ahead in the imposing religious evolution of humanity, are still quite primitive. God had brooded long over mankind before the beginning of the Old Testament had been reached. The beginnings of Judaism are an exquisite chapter in the history of religions. For centuries, in the land of Canaan, the Israelites wavered between the sole worship of Jehovah and the worship of the native deities. Of the two, the worship of Jehovah was much the nobler. But to disbelieve in the local deities, to tear down the altars erected to the worship of these deities, was a hard matter. We have little comprehension of the real cost of religious progress. Had we this comprehension, possibly we would place a higher estimate upon our heritage.

**Prayer:** God of our fathers, we praise Thee for Thy work amongst us. We praise Thee for Thy revelation. Open our eyes that we may see and understand Thy glory. Amen.

### Tuesday: Asa Relies on God

II Chronicles 15:1-12

The God one worships is usually a decisive factor in that person's life. The character of God is a pillar of strength in the heart of the sincere worshiper. It is more important that one worship a God Who is really able to save than that he merely worship. Society need not be afraid of the atheist or the infidel. There are too few of them to be of any menace. Society, however, must be afraid of gods of gold and of ruthless power. Society must be afraid of worshipers who have not the courage of their faith or who pervert that faith to ignoble ends. To choose a God Who is able to save from all from which modern men and women need to be saved, and then to worship that God with the whole mind and heart, that is the problem which assails us.

**Prayer:** Eternal God, we rejoice in our faith and in the realization that we do know Thee well enough to love and trust Thee. Deepen our understanding so that our love and faith may be multiplied also. Amen.

### Wednesday: Job Relies on God

Job 13:1-16

Job is certainly a modern book. Its central problem is as much with us now as when the book was written. The spiritual brethren of Job walk every one of our streets. But I doubt whether many of the modern kin of Job will finally emerge as splendidly as did he. It is almost impossible for me to realize that this book came into being twenty-five hundred years ago. "Ye are all physicians of no value"—rings out in multitudes of hearts today—if not in multitudes of councils—as men seek a way out of this crisis in our own time. To multitudes of seeming leaders, still commanded by the impudence of a dying age, it should be fearlessly told: "Your memorable sayings and proverbs of ashes, your defences are defences of clay." In times of crisis as in times of calm, the wise man will root his life deeply and firmly in God.

**Prayer:** Gracious God, slow to anger and of great kindness, we are appalled that our faith is so frequently but a veneer, that our reliance is like a waving reed. Give us spiritual strength, O God. Amen.

### Thursday: Hezekiah Relies on God

II Kings 18:1-8

Some of the pages of the Old Testament may be dreary to the casual reader. But others are scintillating. Here and there snow-capped peaks rise majestically. Frequently one emerges unexpectedly from the wilderness to stand on the brow of a high ridge, and below lie the kingdoms of the world spread out in impressive panorama. The rank and file of people, and of rulers, may not be imposing or inspiring but as one walks the highways of the Old Testament, time and again he comes face to face with spiritual titans. These personalities arrest and challenge the reader. Hezekiah is such a one. And the reason is succinctly given: "He trusted in Jehovah, the God of Israel." This is the secret source of the strength of all the truly great. Seek that source, my friend. Drink deep, and let God give you a personality of power.

**Prayer:** Trust and confidence in Thee we seek, our Father. Instruct us in the way in which we can throw our life open to Thy strength. Do Thou be our strength. Amen.

### Friday: Stephen Relies on God

Acts 7:54-60

What an inspiration a man like Stephen

## Statesmanship and Religion

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HENRY A. WALLACE  
Secretary of Agriculture

This new book cuts through the confusion and idle theorizing of our day with the deftness of a surgeon's lance. It is simple, swift, and direct. A commonsense view of men and events which presents the great social adventure of our age in the perspective of history.

The spiritual life has seldom found in high places a more courageous advocate. Secretary Wallace is a statesman who uses religion not as a cloak of conservatism but as a weapon of social advance. He brings his faith into the very arena of life. His message is plain. For those who wish to look beneath the surface of the New Deal and understand its intention, as well as its promise of social reconstruction, this statement of its living philosophy is essential reading.

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brings to the readers of the New Testament! He occupies only a few pages of the New Testament but his influence is exceedingly great. His character had won for him a place among the early apostolic band of the Church, and well did he deserve it. Surely Luke would have us think so. "And they chose Stephen, a man full of faith and of the Holy Spirit"—thus he introduces this man to his readers. When we look at the short sketch of his life and work, when we note the manner of his death and the spirit in which he met his martyrdom, then we do know that this apostle was rooted in God, that God commanded his will and gave purity to his soul. To throw one's whole life open to the grace and power of God, to enable God to use one as God would desire, that is the most laudable ambition which any man can achieve.

**Prayer:** Always to be strong in the face of temptation, to be able to command the will to do the right even though the wrong seem at the moment the more appealing—lead us into such strength, O God. Amen.

### Saturday: Paul Relies on God

II Timothy 4:1-8

The art of living strenuously and nobly, always to throw the force of one's personality into the battle of life on the side of righteousness, to approach the hour of every decision with the clear mind and the strong will to make that decision for God and humanity, to move straight ahead in spite of all obstacles and opposition without even the thought of compromise—this is an attainment which has glorified the life of a few. Only when one has deliberately and completely surrendered his own life to God, devoted himself in his whole soul to the cause of God, can one live after this fashion. Paul is one of these immortals, one of the spiritual Olympians, after the Damascus experience. In him we see what God can do with man if man gives Him the opportunity.

**Prayer:** Almighty God, we cry out unto Thee from our imprisonment. The shackles of spiritual weakness are heavy upon



us. Permit Thy strength to lay hold of us that once and for all we may be free in Thy spirit. **Amen.**

**Sunday: David Relies on God**  
Psalm 27:1-5

That God is the strength of the mighty there is no doubt. That God takes the initiative in their inspiration, of that, too, there is no doubt. That man is worthy of

every endowment which God bestows, neither can this be denied. But that such a comparatively few in the whole human family are thus transformed and transfigured, is convicting evidence that the rank and file of us do not know how to live life completely spiritually. Most of us do not explore the spiritual as we should. Most of us are not interested in the spiritual as we should be. To most of us the spiritual, even the spiritual as it is in-

carnated by Jesus, does not make a sufficient appeal to win us for a life of spiritual exploration and adventure. What we need, therefore, are more trysts with God, more hours of alert and heroic meditation.

**Prayer:** Our Father, take us and mold us. Lift us up and set us upon a rock where we shall be able to feel Thy strength. Thou external Spirit, lift us up upon Thy wings that we may feel the exaltation of the Divine. **Amen.**

**THE BIBLE**

There is no book like the Bible for excellent wisdom and use.—**Sir M. Hale.**

The Bible is a window in this prison of hope, through which we may look into eternity.—**Dwight.**

The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—**Flavel.**

There never was found, in any age of the world, either religion or law that did so highly exalt the public good as the Bible.—**Bacon.**

To say nothing of its holiness or authority, the Bible contains more specimens of genius and taste, than any other volume in existence.—**Landor.**

In what light soever we regard the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue.—**John Quincy Adams.**

**1934 STEWARDSHIP ESSAY AND POSTER CONTEST AWARDS**

The entire Reformed Church (especially the several thousand folks who wrote essays or made posters) has been waiting to know the winners in our 12th Annual Stewardship Essay and Poster Contest.

The process of judging those essays and posters is interesting. First, the congregational judges selected the two best essays from each age group and forwarded them to the chairmen of Classical Judges. The Classical Judges carefully considered all the essays received from congregations in their Classis and selected the two best from each group and sent them to the Stewardship Committee for final judging. This committee received 264 essays from 38 Classes. Two preliminary judges for each group selected the 10 best, and these were sent in turn to each one of three final judges. All of these judges made their decisions separately. The judges stated that the essays were so very good that it was quite difficult to make decisions.

The Stewardship Committee received 132 posters from 29 Classes. They were very carefully considered and judged by the five denominational judges, who also stated that they had found their task a difficult one, because most of the posters were excellent.

**Essay Awards**

**Group "A" (9-11 years, inclusive)**

1st, \$10, Richard Winter, Prospect, O.; 2nd, \$7, Dorothy Iaggi, Dundas, Ill.; 3rd, \$3, Ellen Bischoff, York, Pa.; 4th, book, Ruth J. Zubler, Spring Mills, Pa.; 5th, book, Alma Ruth Meyer, Indianapolis, Ind.

**Preliminary Judges:** Miss Annie Kunz, Philadelphia, Pa.; Miss Elizabeth Gerhard, Lancaster, Pa.

**Final Judges:** Rev. C. W. H. Sauerwein, Plymouth, Ind.; Mrs. P. E. Keller, Tiffin, O.; Leslie Coblentz, Esq., Middletown, Md.

**Group "B" 12-14 years, inclusive)**

1st, \$15, Mary Elizabeth Regan, Hickory, N. C.; 2nd, \$10, Lorraine Marquardt, Milwaukee, Wis.; 3rd, \$5, Mary V. Ernest, Bethlehem, Pa.; 4th, book, Frederick Frey, New Bremen, O.; 5th, book, Grace Shenk, Lancaster, Pa.

**Preliminary Judges:** Mr. Charles M. LeGalley, Phila., Pa.; Mr. Arthur D. Smith, Lancaster, Pa.

**Final Judges:** Dr. Kate I. Hansen, Logan, Kansas; Dr. A. B. Schnader, Terre Hill, Pa.; Rev. R. L. Holland, Fort Washington, Pa.

**Group "C" (15-17 years, inclusive)**

1st, \$18, Betty Ann Hartswick, Bellefonte, Pa.; 2nd, \$12, Etta Anita Brown, Philadelphia, Pa.; 3rd, \$7, Elizabeth Groff, New Holland, Pa.; 4th, book, Robert C. Yoh, Milton, Pa.; 5th, book, Yvonne Andrews, Weatherly, Pa.

**Preliminary Judges:** Miss Helen L. Barnhart, York, Pa.; Miss Ruth C. Heinmiller, Cleveland, O.

**Final Judges:** Rev. Wm. Toth, South Norwalk, Conn.; Mr. C. S. Adams, Esterly, Pa.; Mrs. Paul Schaffner, Lancaster, Pa.

**Group "D" (18-21 years, inclusive)**

1st, \$20, Margaret Critchley, Tiffin, O.; 2nd, \$15, William E. Schneider, Indianapolis, Ind.; 3rd, \$10, Alice R. Hoffman, Hagerstown, Md.; 4th, \$5, Mildred Ann Schiner, Cleveland, O.; 5th, book, Wilburt H. Wittwer, New Glarus, Wis.

**Preliminary Judges:** Mrs. H. W. Kochenderfer, Phila., Pa.; Mr. James R. Stein, Jr., Phila., Pa.

**Final Judges:** Mr. Edgar Whitener, High Point, N. C.; Mrs. R. Rettig, New Glarus, Wis.; Rev. G. A. Creitz, Easton, Pa.

**Group "E" (S. S. Teachers and Officers)**

1st, \$18, Mrs. F. R. Casselman, Tiffin, O.; 2nd, \$12, Mrs. Allene DeC. Seltzer, Bethlehem, Pa.; 3rd, \$7, Mrs. C. P. Iaggi, Dundas, Ill.; 4th, book, Mrs. Wm. Schweitzer, Nanticoke, Pa.; 5th, book, Donald A. Vaughn, Altoona, Pa.

**Preliminary Judges:** Rev. J. Frank Bucher, Lancaster, Pa.; Mrs. James H. Balm, Phila., Pa.

**Final Judges:** Mrs. E. W. Lentz, Bangor, Pa.; Mr. W. A. Ashbaugh, Butler, Pa.; Rev. Nevin C. Harner, Ph.D., Lancaster, Pa.

**Poster Awards**

**Group "A" (9-11 years, inclusive)**

1st, \$8, Donald Hauser, Catsaunqua, Pa. Honorable Mention—Frederick C. Bachman, Hazleton, Pa.; James Ehinger, Ebenezer, N. Y.; Ray Bickness, Wheatland, Ia.; Nancy Yount, Hickory, N. C.

**Group "B" (12-14 years, inclusive)**

1st, \$10, Mary E. Regan, Hickory, N. C. Honorable Mention—Ruth Bright, Detroit, Mich.; Madge Allran, Hickory, N. C.; Leslie Mack, Greenville, Pa.; Calvin F. Settlage, Waukesha, Wis.

**Group "C" (15-17 years, inclusive)**

1st, \$10, Ethel L. Harte, Catsaunqua, Pa.; 2nd, \$5, Hattie Corsnitz, Halifax, Pa. Honorable Mention—Kenneth P. Casselman, Tiffin, O.; Alice Lanier, Hickory, N. C.; Ionia L. Gibson, LaCrosse, Wis.

**Group "D" (18-21 years, inclusive)**

1st, \$15, Clara Amiet, Wooster, O.; 2nd, \$10, Karl Krichbaum, Youngstown, O.

Honorable Mention—Dorothy Keiter, Halifax, Pa.; Esther Weagley, Hagerstown, Md.; Bessie M. Peck, Downingtown, Pa.

**Denominational Judges for Poster Contest**

Rev. Paul J. Dundore, Ph.D., Greenville, Pa.; Rev. E. N. Faye, Jr., Norristown, Pa.; Mrs. E. E. Leiphart, Phila., Pa.; Miss Mina Nugent, Phila., Pa.; Mr. C. E. Zimmerman, Mt. Pleasant, Pa.



**Dr. John M. G. Darms, Secretary**

And still another chapter—Pen Argyl, Pa., Wm. H. Brong, pastor, organized last week. The pastor has been interested for some time and his men are willing to enter into the larger corporate relationship and link up with the men of the Church, where they have a larger fellowship and a greater opportunity to perform valuable service. They will be none the less interested in the local denominational work, but more so. Where there is a larger vision and challenge, participation seems more needful and worthwhile. A real man—and certainly a Christian is a man—wants to do a real man's job in a big way. Pen Argyl is a beautiful name, but the spirit of these brethren is also beautiful and promises greater blessings for themselves and the cause of Christ. We welcome this new chapter—in summer time. Why should not the League keep on growing all the time, for the work of Christ never takes a vacation.

Our chapters are getting ready for the study of the topic: "What a Layman Should Read." One leader told us the other day: "I have studied the 'Reformed Church Messenger' through for the first time and am ready to show the men what valuable material it contains." Send for sample copies for that meeting. It may be the first time some laymen really get to see our Church paper.

Address room 917 now. We have moved—like every one in the Schaff Building—but happily, we have moved two stories up. We are always ready to go up and hope this may be an augury for our work when we work more closely with the splendid evangelical brotherhood. Thanks to the Board of Christian Education for our serviceable office.

"There's new life in our chapter since we are taking up the study of those topics." It brings out the good things that are in every man and helps him count for something.

The chapter at Trappe sponsored a Men's Sunday in the Sunday School. That's a good idea. More and more our chapters are making themselves responsible for the presence of men in every gathering in the local Church.

Four chapters have sent in their dues this week and two of them raised the amount by \$2 from that of 1933. That's a fine proof of their interest and appreciation of our growing work. It would help to have more help like that. We really do have so little. It's pitifully small.

The Operating Committee and the Secretary met at the home of President Omwake of Ursinus College at Collegeville this week and began discussion of the topics for 1935. We will issue our booklet jointly with the Evangelical brotherhood. Send in your topics.



Members of both the Executive Committees on Men's work hope to get together for a friendly conference at Cleveland. Pray for a **welding of the man power** of both Churches.

### OUR SUSTENTATION FUND

It is very necessary that all our young ministers should enroll in our Sustentation or Pension Fund. In a denomination like our own, a young minister with a wife and two small children on a salary of \$750 per year, said that he could not pay two and one-half per cent of his salary into this Fund. A year went by and when approached again, he said that it was his own affair, and he did not care to become a member of the Fund. Another year went by and a friend explained that for the protection of his family, if not for himself, he should become a member of the Pension Fund. He then filled out the application blank and said that when he became 30 years of age he would send his check and become a member of the Fund.

But, two months before he was 30 years of age, he died. He had refused to become a member of the Pension Fund and for that reason his widow and children could not receive relief. He had not been enrolled in the Pension Fund and they could not receive anything from either Fund.

The Church that he had served for three years then agreed to pay 10 per cent of his salary for three years to the Board, so that his application could be accepted and the widow now receives \$300 per year and each child receives \$100 per year. That \$500 per year to the widow and the children is a great help, but that young minister could not see the advantage of his membership in the Fund.

We have a lot of young ministers just like him. Today they ignore this opportunity to protect themselves and their families. The minister's wife should certainly be interested in this subject.

If a minister is under 27, his dues are \$17.13 per year and his Church would pay \$68.52 per year to give him \$500 per year at 70 years of age and in case of his death to give the widow \$300 per year. To get the same return from Life Insurance he would have to pay \$157.75 per year.

Some denominations are now making the rule that a minister cannot be installed in a charge until he becomes a member of the Fund. A teacher cannot teach in the public schools unless he is a member of the Pension Fund, and the State asks 5 per cent of his salary. Our Church will have to take similar action to protect the ministers who are unwilling to provide for their own old age or to protect their families.

J. W. Meminger, Secretary.

## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Sixth Sunday after Trinity

July 8, 1934

Asa Relies on God

2 Chronicles 14:1-12

**Golden Text:** The Lord is my helper; I will not fear: What shall man do unto me? Hebrews 13:6.

**Lesson Outline:** 1. A Wise Counsellor. 2. An Ideal Reformer. 3. A Popular Revival.

After a misrule of seventeen years, Rehoboam, the first king of Judah, died. He left his land weakened by the ravages of an Egyptian invasion, and his people corrupted by idolatry. His son Abijah was like his sire. Fortunately for Judah, his weak and wicked reign lasted only three years. Then Asa, his son, came to the throne.

Asa's reign lasted forty-one years (ca. 917-876 B. C.). The chronicler affirms, "He did that which was right in the sight of the Lord." Doubtless we must number him among the good sovereigns of Judah. Judged by the standards of the prophets, the divine teachers of that remote age, he was a wise ruler, and a zealous reformer, whose life and labor revived religion among the people of his land.

I. **A Wise Counsellor.** One of the great advantages of Judah was the prestige of the prophets within its borders. These religious leaders aided and supported the civil rulers in promoting the welfare of the nation. Thus, Asa was greatly helped by the prophet Azariah.

After ten years of peace, during which "they builded and prospered," an enormous Egyptian host invaded Judah. Asa could scarcely muster half their number. But at Mareshah he cried unto God, and achieved a triumphant victory.

Flushed with success, the king returned to his home. It was a moment fraught with danger. The hour of triumph is always a time of peril for the soul of man, and for the fate of nations. Prosperity is

more dangerous than adversity. Faith that thrives in storm and stress succumbs to success. Men that rely on God in trials, forget Him in the day of triumph.

Not so Asa. Elated with success and acclaimed by his people, he kept his trust in God. The prophet Azariah went out to meet the king and his victorious army with a solemn admonition. "Hear ye me, Asa and all Judah and Benjamin, the Lord is with you while ye be with Him; and if ye seek Him He will be found of you; but if ye forsake Him, he will forsake you."

It was a stirring call to king and people to seek first the Kingdom of God, and His righteousness; a solemn reminder that all other success, whether material or martial, lacks permanence. Faith in God is the source and condition of the happiness and stability the nations seek. And Asa responded nobly to the prophetic call of his wise counsellor. Instead of sacrificing or accommodating religion to politics, he made the service of God his primary aim. He subjected his kingdom to a spiritual house-cleaning, from the top to the bottom of the social order. And Jehovah blessed his land. Under Rehoboam and Abijah, the people had become the vassals of Egypt. Under Asa, they knew peace and prosperity.

What Judah learned in the school of bitter experience, we may learn, in home, heart, and State, without paying their costly tuition. Azariah proclaimed God's eternal attitude toward men. Nations that seek and serve Him, will find in God a tower of strength and a well-spring of joy. Those who forget or forsake Him, face sorrow and loss; they court disaster and death. Peace and prosperity, ultimately, are the fruit of piety, and not the work of human ingenuity. The League of Nations cannot establish peace. Socialism or Communism will never produce an ideal social order. Only God can do that by the transforming power of His Spirit working in men.

Near the end of his long reign, it seems, good King Asa, at a time of great stress, wavered in his trust in God (2 Chronicles 16:1-10). He bribed Benhadad of Syria

to fight his battles for him. But, again, a wise counsellor, the prophet Hanani, rebuked him. He reminded him of his great victory over the Egyptians. He said, "Thou hast done foolishly; for from henceforth thou shalt have wars."

"Then Asa was wroth with the seer, and put him in the prison house." A foolish and futile thing to do, but many have tried it since then. Instead of heeding the voice that warns and calls sinners to repentance, they hush it or crush it. But how true the Bible is to life. It paints men just as they are. Asa was a good man, yet his goodness was not flawless. In his own generation, he had faith in God. When he was true to his vision, he succeeded magnificently. He failed, when that vision was eclipsed. It is because the Old Testament contains such true pictures of life that it is still a guide-book for all who seek the way to the heights.

II. **An Ideal Reformer.** Apparently, Asa never fully recovered the early serenity and strength of his trust in God. The chronicler reports, with manifest disapproval, that in his last sickness, which "was exceeding great," Asa "sought not to the Lord, but to physicians." But when his people buried him, "they laid him in a bed which was filled with sweet odors and divers kinds of spices; and they made a very great burning for him." It was the homage of a grateful nation to a good ruler.

Evidently, they judged Asa by the best that was in him, as every man should be judged. Not by the flaw in his faith, but by its fruits during the long years of a tumultuous and troubled life. That faith is seen at its best at the very beginning of his career. The kingdom he had inherited from his fathers was steeped in sin. The call of the hour was for a genuine revival of religion. And Asa proved his loyalty to Jehovah, and his wisdom as a ruler, by beginning his reign with a national reformation.

First, he reformed himself. He began in his own heart. By heredity, Asa was doomed to an evil life. His mother and grandmother were idolaters. His paternal ancestors, for three generations, had lived sensuous lives. According to modern teaching, that constituted an almost insuperable handicap. But Asa conquered the hereditary taint of his blood and birth. The bent of his will defeated the trend in his blood. His piety rebukes the theorists who would have us believe that character is formed and fixed absolutely by our inherited impulses. Doubtless, blood does tell. But man is the master even of his blood, not its helpless slave. There is a power of rational and moral self-determination latent within him, that makes him stronger than his animal instincts and his ancestral impulses. Asa used that God-given power when he chose piety, rather than the impious ways of his forebears.

Then he proceeded to reform his own household, sparing none. He removed all the idols of his father. He even disciplined severely his mother, Maacah, for her vile idolatry (15:16). A reformer who begins with himself, and proceeds to his household, proves his sincerity. He has prepared the way for a wider success.

That success came to Asa. His reformatory movement spread from the palace to the people. It became national. And the king's zeal was matched by his wisdom. He began the restoration of religion in his realm exterminating the practitioners of filthy rites, and by cleansing the land of idols.

It is impossible to reform men by coercive measures. But certain external agencies may be used wisely and profitably to prepare the way for better remedies. Virtue has no chance to thrive until defiant wickedness and brazen vice have been put into a straight-jacket. The law, or an aroused public sentiment, must deal forcibly with destroyers of religion and morality. A case in point is the late



revolt against indecent moving pictures. The militant action of the Catholic Church and other bodies will accomplish more than the moral suasion that has been tried in vain.

But all that law and force can do is to make vice difficult and virtue easier in our communities. In the description of the evil days that preceded Asa's good reign, we read, significantly, "Now for a long time Israel had been without the true God, and without a teaching priest, and without law" (16:3-6). There were no religious teachers, and, consequently, there was no knowledge of God, no divine law of conduct. The sin and misery of those unhappy days were due to a lack of religion. When the voice of the prophet was silent, the people forgot Jehovah and forgot His way.

But now the voice of prophets was again heard in Judah. And when Asa heard their speech, he took courage and renewed the altar of Jehovah. Thus the completion of the national reformation was the work of "teaching priests." Putting away idols and abominations had cleared the way for reforms. Now, under the guidance of prophets, Asa restored teaching and preaching, as we should say in modern speech. He reinstated worship and religious education as the best means for promoting national piety and morality.

That is still the only true dynamic of permanent revivals. Church-going and preaching do not necessarily kindle faith and produce good works. But without the preaching and hearing of the gospel men and nations remain dead in their trespasses and sin. Through the gospel of Christ, the Spirit of God works in the hearts of sinners, for their salvation and regeneration.

**III. A Popular Revival.** Asa's reformatory measures resulted in a popular revival throughout the land of Judah. The account of it reads much like the story of some modern evangelistic campaigns. It was marked by large crowds, loud shouting, and much music. And the detestation of heretics was so great that they were put to death; actually, and not merely with words, as in some modern instances.

But besides these somewhat doubtful signs of a genuine revival, the narrative also contains the evidence of a real turning unto God. "They sacrificed unto the Lord in that day of the spoil which they had brought." The sacrifice implies repentance. "They entered into the covenant to seek the Lord, the God of their fathers, with all their heart and with all their soul" (15:11, 12). The covenant means obedience.

These features prove that the shouting assembly was stirred and moved by genuine religious impulses. When the whole nation returned to Jehovah with deep penitence and sincere pledges of obedience, Asa's reformation was crowned with success. Without them, revivals are vain and futile.

#### CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

July 8: What Makes a Vacation Worth While? Mark 6:31, 32

The purpose of a vacation is to rebuild one's physical and mental life, to rehabilitate it that it may function more effectively. Modern society is highly organized and the tempo of life is exceedingly strenuous. Consequently it becomes necessary to relax the constant strain upon a given set of muscles or mind by change. We do this by shifting our weight from one foot to another or by changing our position. In a more extended way, we cease our labors for a season and thus take the needed rest. A vacation becomes a necessity because change is the way nature has provided for rest and renewal of life. It does not mean doing nothing, idling one's time away, but it means chiefly a change in one's environment and in one's activi-

ties. It is, therefore, impossible to prescribe the same vacation for each and all. Just what one's vacation shall be depends upon the nature of the work in which you are engaged and also upon the place where you live. Those who live in our congested centers of population should take their vacation in the open country away from the noise and confusion of trade and traffic; they should go to the mountains or to the seaside, whereas those who live in the country might find it to their advantage to spend a season in the city. Those who live with books should go out and live for a while with nature. It is change that one should seek.

There are many abuses of a vacation. Some folks go away for a while and come back more fatigued than they were before they went. A vacation for some is a form of indulgence in all forms of extravagance and in every evil habit. For some folks it is a reckless spending of money and a waste of time. Consequently a vacation should be well planned and arranged to the best possible advantage. There is a great variety of ways in which a profitable vacation can be spent. It can be spent in travel, in seeing other parts of the country or of the world, but it can also be made quite profitable by staying at home. It is good for most people to have a hobby and vacation offers a suitable time to ride that hobby. If one finds pleasure in studying birds or flowers or exploring natural scenery, one can do this so readily during vacation. One can visit friends and relatives or important places. One can make a study of historic places or characters and thus add greatly to one's store of information. In these days of the automobile one can travel far and wide without much expense or effort.

During vacation one should seek rest, but rest does not mean doing nothing. It simply means a change. There are many conferences and similar gatherings where young people especially may meet other young people and where they get new ideas and a new outlook on life. There are summer camps where good training is afforded for more efficient service.

A vacation should bring us into close touch with nature. It should be spent out in God's open doors, in the sunlight, in touch with the ground, in contact with reality. This will deliver us from the artificiality with which so much of our life is bound. This will renew our physical strength and bring tonic to our nerves. It will recreate us, body, soul and spirit. The Grecian athlete believed that he regained strength by touching the ground. There is nothing that so rebuilds one's jaded and faded life as a touch of mother earth.

There are some things that one should take with him on a vacation. One does not need much clothes. A lot of useless baggage is an incumbrance. Old clothes are most suitable for a vacation, especially in the great out-of-doors. A few good books are indispensable, but not too many. Some writing material is necessary, for one does not want to forget the folks at home. One also wants to take his religion with him. Too many leave their religion at home and indulge in things which would be inconsistent at other times. It is poor economy to save one's body at the expense of one's soul. A vacation is certainly not worth while if it leaves a stain on one's moral life. Too many people forget God and the Church when they are on a vacation. Consequently when one is away from home on a trip, or in the mountains or by the sea, one should go to Church and try to keep one's spiritual life in good repair.

A vacation is worth while when it ministers to the renewal of life, the whole life. We need this renewal. Jesus invited His disciples to "come apart and rest a while." If these men needed rest, relaxation from their labors, we also need the same. All nature has seasons of repose, of change. Day and night, summer and winter, are forms of change by which nature

is constantly renewing itself. Therefore the principle of vacation is deep seated in the very structure and order of the universe. Some folks say: "The devil never takes a vacation." But God does. Jesus did. And we propose to follow God rather than Satan. God rested from His labors and gave the Sabbath to man for rest and the renewal of life. Every seventh day was a Sabbath day and every seventh year was a Sabbath year and every fiftieth year was a Jubilee year. The idea of rest and restoration was deeply planted in the whole economy of God and in the order of the universe and in the well being of His people. So a vacation is a divine blessing if it be properly spent, but if it is abused it becomes a bane as do all of God's gifts to man if not wisely used. May all of you have a profitable and worth while vacation and come back to your duties with renewed strength and courage.

#### URSINUS COLLEGE

At the 64th annual commencement of Ursinus College, Collegeville, Pa., June 11, 94 seniors were awarded undergraduate degrees and 4 honorary degrees were conferred upon prominent men. Harvey R. Vanderslice, a graduate of Ursinus, at present Supt. of Schools, Aliquippa, Pa., was awarded the degree of Doctor of Pedagogy; Robt. Ferguson Ridpath, a prominent Philadelphia physician, the degree of Doctor of Science; Hon. Francis B. Sayre, Washington, D. C., Asst. Secretary of State, and Henry H. Apple, President of Franklin and Marshall College, the degree of Doctor of Laws and Letters.

Dr. Sayre delivered the commencement address, Dr. Geo. L. Omwake, President of Ursinus, spoke to the members of the graduating class, N. Louree Rensburg, York, Pa., presented the Valedictory oration, and the Salutatory oration was made by John R. Clark, Cape May Court House, N. J.

Miss S. Lillian Kern, Phoenixville, was accorded special honors in Chemistry; Miss R. Nadine Jones, Glassboro, N. J., honors in English; Miss Rose-Marie Brubaker, Phoenixville, honors in Religion; Misses Mary E. Myers and N. Louree Rensburg, of York, and Martha M. Moore, Uwehland, Pa., and Evelyn E. Virgin, Oxford, N. J., honors in French; Miss Esther R. Lightner, York, honors in Spanish. The Magna Cum Laude was conferred upon N. Louree Rensburg, York, and the Cum Laude upon Joyce Strickland, Snow Hill, Md.; Anna M. Brooks, Norristown; Sara E. Brown, Columbia, Pa.; Dorothy L. Miller, Mohnton, Pa., and Rose-Marie Brubaker and S. Lillian Kern, Phoenixville.

The following prizes were awarded: The Philip H. Fogel Memorial Prize of \$25, for the highest excellence in the Dept. of Religion to Miss Rose-Marie Brubaker, Phoenixville, Pa. The E. L. Wailes Memorial Prize, \$25, to the member of the Freshman class attaining highest standing in first year Religion courses, to Miss Dorothy A. Witmer, Trappe, Pa. The Robert Truckess Prize, \$20, awarded to the member of the History-Social Science group who has definite intention of entering the law profession to Dwight L. Gregory and Wm. A. O'Donnell, Seniors. The Paisley Prize, awarded for best dissertations on an assigned topic by graduating class, winner for men, \$25, Norman W. Shollenberger; for women, \$25, Miss Margaret E. Jenkins. The Elizabeth Rockefeller McCain Prize, \$50, divided among 3 members of Sophomore Class showing greatest ability in knowledge of English to S. Wilhelmina Meinhardt, Thomas P. Glassmoyer and Miss Sarah E. McBride. The Boeshore Prizes in Greek, \$25 each to Edwin H. Frey, Harry F. Fenstermacher. The Dutera Prize, \$25, highest standing in Church History to Elmer W. J. Schmitt. Ursinus Woman's Club Prize, \$25, to senior for highest distinction in athletics, to Miss Marion Blev. The Ursinus Circle Prize, \$20, for writing best pageants under auspices of the Dept of Public Speaking to



Miss Virginia A. Meyer and Miss Anna M. Brooks. The President's Award, an Athletic Emblem, to Walter Tropp. The Class of 1936 was awarded the Varsity Club Trophy, to class which scores the greatest number of points in the Interclass Track and Field Meet.

#### GENERAL SYNOD NOTES

Rev. J. Ranch Stein, D.D., Stated Clerk

#### OUR CHURCH STATISTICS FOR 1933 V. OHIO SYNOD

A summary of the official statistical reports of the 7 Classes for the calendar year ending December 31, 1933, makes record of increases (I.) and decreases (D.) when compared with the records of December 31, 1932, as follows:

Ministers, 257, I. 5; Licentiates, 3, I. 1; Charges, 203, I. 3; Congregations, 266, D. 8; Membership last Report, 59,178, D. 203; Confirmed, 2,185, I. 254; Certificate, 670, D. 423; Renewal of Profession, 647, D. 123; Dismissed, 665, D. 355; Deaths, 932, D. 19; Erasure of Names, 1,872, I. 28; Present Membership, 59,211, D. 159; Communed during the Year, 46,267, D. 267; Unconfirmed Members, 16,028, D. 434; Infant Baptisms, 1,343, I. 82; Deaths—Unconfirmed Members, 104; D. 8; Students for Ministry, 31, D. 7; Total Church School Enrollment, 60,223, D. 1,099; Amount of Apportionment, \$209,431, D. \$88,939; Paid on Apportionment, \$85,378, D. \$28,615; Other Denominational Benevolences, \$41,507, D. \$5,603; Benevolences outside of Denomination, \$6,620; Total of all Benevolences, \$137,649, D. \$40,833; Congregational Purposes, \$629,864, D. \$67,394; Churches, \$7,591,000, D. \$424,900; Parsonages, \$835,700, D. \$48,750; Indebtedness on Property, \$1,429,543, D. \$25,564.

Six of the 7 Classes of this Synod began their reports correctly with the identical total communicant membership which they reported December 31, 1932; Lakeside Hungarian Classis began its report with 192 less. There is a net decrease in Membership of 159. The increases in Member-

ship are credited to Northwest Ohio Classis with 26, Northeast Ohio Classis with 100, and East Ohio Classis with 210, or a total of 336; while the decreases are charged to Central Ohio Classis, 4, Southwest Ohio Classis, 57, West Ohio Classis, 59, and Lakeside Hungarian Classis, 375, or a total of 495.

There is a net decrease in Benevolence of \$40,838, charged to all Classes; and a net decrease in Congregational Purposes of \$67,394, charged to all Classes with the exception of East Ohio Classis which shows an increase.

The Total Apportionment referred to the Classes of this Synod was \$209,431, of which amount, \$85,378 or about 40% is reported to have been paid.

A brief study of the recent Statistical records of the Ohio Synod reveals the fact that from December 31, 1929, when the total Communicant Membership was 57,583 to December 31, 1933, when it was 59,211, there has been an increase of 1,628. This is an average increase of 407 for each of the 4 years within the recorded interim. The decrease in the number of erasures for the last five years totals 258, or an average of 52 less each year than the preceding year. These are encouraging signs of progress.

When you bear in mind that the most fruitful territory at present for every Synod, Classis and congregation in our Church seems to lie in that section of fallow soil, which today is so extensive and so difficult to cultivate, viz.: the field in which the erasure of names annually springs up to humiliate the hopeful husbandman, we should be glad to find this evidence of a turning tide.

Nevertheless in this exemplary Synod, from May 1, 1929, to December 31, 1933, 9,213 names have been erased or more than 15½% of the present communicant membership. The decrease of 375, or 33 1/3% of the Communicant Membership of the Lakeside Hungarian Classis raises another interrogation point in the mind of your Church Statistician.

United States, bloomed June 13 for the 146th time at Quincy, Mass., in the rear of the Adams family mansion. It has bloomed each year since it was planted by Mrs. Adams.

Germany suspended payments on all her foreign debts, including the Dawes and the Young loans, effective July 1. The World Bank promptly protests, charging a broken contract.

The much-advertised first meeting between the Italian dictator Mussolini and the German dictator Hitler, occurred June 14 at the Lido Civil Airport in Venice. Political conversations were the principal reason for the meeting.

All debtors to us except Finland defaulted June 15. Washington pins faith in the proposal made to Britain for payments in kind.

Miss Grace Abbott, chief of the Children's Bureau of the Department of Labor, has resigned to accept the post of Professor of Public Welfare in the University of Chicago and editor-in-chief of the University's "Social Service Review."

An attempt to assassinate President Mendieta of Cuba by a bomb June 15 resulted in the death of one man, grave injuries to 11 and slight wounds to 15, including the President.

Delegates to the re-convened meeting of the Amalgamated Association of Iron, Steel and Tin Workers June 15 at Pittsburgh accepted a conciliation proposal advanced earlier in the day by President William Green of the American Federation of Labor. This plan, calling for an impartial board of three men appointed by President Roosevelt, halted the impending steel strike which was scheduled to begin June 16.

The possibility of harvesting rubber like grain from fields of common goldenrod—the last brilliant dream of the late Edison—has been accepted by the government and experts from the United States Division of Plant Exploration and Introduction now are working in close conjunction with the Edison Botanical Research toward this end.

The 3rd year of the war in the Gran Chaco began June 16 with fewer prospects for an early agreed peace than at any time since the hostilities began.

The labor disputes resolution, giving President Roosevelt power to appoint boards to investigate labor controversies arising under the labor sections of the NIRA, completed its passage through Congress June 16 when the House accepted the Senate amendment designed to guarantee continuance of the right to strike.

Designed to put back to work a large portion of the 5,000,000 people normally employed in some 30 heavy industries related to the construction trade, the Housing Bill was passed by the Senate June 16 by a vote of 71 to 12 and sent to conference.

Thirteen persons were killed and more than 60 were wounded June 17 when a parade of 80,000 members of the ABC revolutionary organization was attacked by gunmen in Maceo Park, Havana.

An unanimous and formal recommendation for the immediate removal of Major Gen. Benjamin D. Foulois as chief of the Army Air Corps was made June 17 to the Secretary of War by a House investigating committee of eight members. Dishonesty, gross misconduct, inefficiency are charged.

The new two-cent stamp in the National Park Series, authorized by the Postmaster General to mark National Park Year as a part of the campaign to create interest in the national park system now being conducted by the Interior Department, will show a scene from the Grand Canyon, it was announced June 17.

More than 500 members of the Special Libraries Association from all parts of the country attended the annual convention in New York City which opened June 19.

The 73rd Congress adjourned June 18

## NEWS OF THE WEEK

Mrs. Henry W. Elson

President Roosevelt signed June 12 the new tariff bill, giving him wide authority to shift tariff rates in the arrangement of reciprocal trade agreements with foreign nations.

The Air Mail Bill was signed June 12 by President Roosevelt. It makes changes suggested by the investigation of air mail handling which led to cancellation of the old air mail contracts.

A "new deal" for more than 200,000 Indians, designed, according to President Roosevelt, to save the race from "impending extinction," was voted by the Senate June 12 in the form of a bill to establish a \$10,000,000 revolving fund to make loans to Indian tribes.

Prospects that anything substantial would result from Secretary Hull's suggestion in his note to Great Britain for payment in kind on her war debt were dimmed June 13 by an assertion of President Roosevelt that only a very small payment of this sort was contemplated. There were generally unfavorable reactions elsewhere to the plan.

Although the United States has for years had a large favorable trade balance internationally, George N. Peek, special adviser to President Roosevelt on foreign trade, showed in a report to the President June 13 that during the last 38 years we had failed \$22,645,000,000 to balance our international accounts.

Twenty per cent more fatal accidents from automobiles have occurred during the first quarter of 1934 than in the corresponding months of last year, and 8 per cent more than in 1931, the previous high year, according to a recent report. One out of every 5 automobile victims recorded by the Metropolitan Life Insurance Company was a child under 15 years of age.

The gross public debt of the United States reached an "all-time high" of about \$27,000,000,000 June 15. The war-time peak of \$26,596,701,648 was reached Aug. 31, 1919.

According to figures issued June 13, Germany's foreign trade balance for May closed with another deficit, 42,200,000 marks. This brings the total deficit for the first five months of this year to 178,000,000, against a surplus of 263,000,000 during the same period of last year.

Colonel Ralph C. Tobin, commanding officer of the 107th Infantry, the old Seventh Regiment, sailed with a detail of 6 men June 13 on the French liner Lafayette to attend as a guard of honor the opening of the Lafayette Centenary Exhibition in Paris. This regiment has the traditional connection as it served as General Lafayette's guard of honor during his visit to this country in 1824.

A rosebush, imported from England in 1788 and planted by Abigail Adams, wife of John Adams, second President of the



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after voting the housing bill, the final big administration measure. It calls for a private \$3,000,000,000 program of home renovating and building with Federal supervision and assistance.

Rear Admiral David F. Sellers in recent command of the Fleet became the 29th superintendent of the Naval Academy at Annapolis June 18. Admiral Reeves is now in command of the Fleet.

President Roosevelt signed the bill authorizing the expenditure of an additional \$522,000,000 for the construction of highways; he also signed June 18 the bill providing "free ports" where foreign commodities may be imported free of duties for manufacture and ultimate sale abroad.

### OUR CHURCH COLLEGES AT THE UNIVERSITY OF PENNSYLVANIA COMMENCEMENT

At the recent commencement at the University of Pennsylvania the Master's degree was conferred upon 18 of the graduates of our Church colleges, divided as to colleges and subjects as follows: Catawba, one, Merchandising; Heidelberg, two—Latin, one, and Finance and Banking, one; Hood, three—History, one; English, two; Franklin and Marshall, five—Transportation, one; Non-Medical Bacteriology, two; History, two; and a Fellowship in History was granted to another; Ursinus, seven—Political Science, one; History, one; English, one; Psychology, three; and Zoology, one. Unfortunately, the colleges are not named in the lists of graduates of some of the schools in this university.

It will surprise some of us when we learn how many of our college men and women today are continuing with their studies after receiving their Bachelor degrees. In some colleges this number must now be more than fifty per cent. Can someone give us the facts for any one of our colleges? Some of us have a hunch that this proportion is higher from our Church colleges than in the larger institutions. It is also interesting to some of us to note that of these 18 to receive the Master's degree, 8 are women and 10 are men. Look out, you men!

—Clayton H. Ranck

### ACKNOWLEDGING GIFTS TO STUDENT WORK

In the issue of the "Messenger" for Mar. 1, pages 12-13, we gave the names and addresses of individuals, organizations and congregations contributing before Dec. 1, 1933, to the support of student work in Philadelphia for the school year now closing.

The gifts received between Dec. 1, 1933, and May 31, 1934, are as follows: Miss Margaret Landis, Wilkes-Barre, \$2; Trinity Church, Collegeville, \$10; Christ Church, Bethlehem, \$10; O. Lee Hummel, Pottsville, \$5; B. B. Bachman, Philadelphia, \$10; Dr. Wm. Erb, Phila., \$5; Reformed Church, Spring City, \$30; Dr. E. M. Sando, for charge, Hanover, \$5; Dr. H. H. Hartman, for charge, Littlestown, \$5; Messiah, Phila., \$10; Dr. M. J. Roth, for congregation \$5; Misses E. H. Ranck, Lancaster, \$25; Intermediate C. E., First, Phila., \$7; Cash, Salem-Zion's, Phila., \$1; Trinity S. S., Norristown, \$5; Dr. J. O. Steeley, Quakertown, \$5; Reformed Church, Sunbury, \$5; Mrs. C. S. Mitchell, Poughkeepsie (Dutch), \$5; Herman B. Ferber, Hackensack (Dutch), \$5; St. Luke's Trappe, \$4.71; Mrs. Maude B. Trescher, Jeannette, \$5; Salem Church, Harrisburg, \$10; Prof. W. A. Maurer, Hugins, \$5; Winners' Bible Class, Jeannette, \$5; Dr. W. S. Haack, Phila., \$5; C. E., Lock Haven, \$5; Cash, Phila., \$10; "Special," \$10; Miss Mary A. Ranck, Phila., \$50; Pleasantville S. S., \$10; Fourth Church (Dutch), Phila., \$10; Sellersville S. S., \$10; Unknown but appreciated Friend, Phila., \$100. This makes a total of \$912.67 given toward the \$2,000 asked for on June 1, 1933. It is interesting to note that not a single pledge received

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after June first is unpaid, but there are a few of those made prior to that time which are not as yet paid in full.

We are most grateful for all who have helped us, and also for the very encouraging action of Eastern Synod, which however, as those who heard it know, does not apply, except in a small part, before January, 1935.

Our financial campaign for maintenance of this work during the next school year, has been under way since April 20, and is proceeding with commendable progress. That we may be able to have a little more vacation than was our lot last year, will all who see this work and appreciate its very critical needs at present, please send in their gifts or pledges as soon as pos-



sible, addressed to Dr. Harry E. Paisley, 3601 Locust Street, Philadelphia.

Clayton H. Ranck.

## TRANS-ATLANTIC ECHOES

(Continued from Page 2)

from any of the recognized colleges to either of the federating bodies' ministries, together with occasional interchange of professors and of students. Inter-communion and facilities for the transference of members would, of course, be part of the scheme. It is suggested that the Churches composing this federation would adopt a common name, which might appear first, followed by indication of the denominational government in brackets; e. g., "The Free Church of England (Presbyterian)" or "The United Free Church of England (Congregational)."

**Notes and News.**—Sir Henry Page Croft, a prominent Conservative M. P., has professed alarm lest the adoption of the proposed reforms of Indian government should lead to the suppression of Christian missions in India and to the ill treatment or even massacre of Indian Christians. Several secretaries of missionary societies, as well as missionaries of long experience, have repudiated this suggestion as absolutely without foundation, and have challenged Sir Henry to find any responsible body of missionaries or of Indian Christians that would endorse it. . . . Dr. Albert Schweitzer hopes to deliver the Hibbert Lectures in Oxford and London in October and the Gifford Lectures in Edinburgh in November. In the former course he will deal with "Religion and Modern Civilization" and in the latter with "The Problem of Natural Theology and Natural Ethics." It is expected that during his visit he will give other lectures and perhaps organ recitals. . . . The City Temple has been celebrating its diamond jubilee. Dr. Norwood being abroad, Dr. T. R. Glover preached the commemorative sermon. . . . In order to counteract the brewers' propaganda, the Temperance Council of the Christian Churches is issuing a series of striking anti-alcohol quotations on posters for display outside Church buildings. . . . The Congregational Union has approved in the main the proposals of the Commission appointed to consider the better organization of the denomination. It has taken a step further in departure from traditional independency by instructing the commission to devise, if possible, a definite scheme for a Ministerial Sustentation Fund based on some principle of assessment.

**Obiter Dicta.**—In the opinion of Dr. S. C. Carpenter the outcry at the Archbishop of York's appeal on the unemployment benefit shows that the reactionaries are getting nervous. They would say that the Church is going over to the enemy, but what is really happening is that we are making once again the old Christian assertion that human personality is more important than property. . . . Bishop Blagden warns us that we must often be on our guard against mistaking acuteness of feeling for reality of experience. . . . Conviction, like character itself, says Canon F. R. Barry, is largely the unconscious result of deliberately chosen influence. Therefore if we want to know God we must expose ourselves to the right influence—which is partly, at least, what prayer and worship mean. . . . Dr. H. Maldwyn Hughes points out that the sovereignty of God does not mean that God will accomplish His purposes even in man's despite. But it does mean that He will never fail to strive with man, to enlighten and guide him, and to bring to bear upon him the mighty constraints of His love. . . . Nothing can be more unworthy of discipleship, declares the Rev. Harold S. Darby, than the immoderate expenditure of time on tasks and pursuits within our own choice but definitely disproportionate in their extent to the seriousness of a high calling in Christ.

**New Books in England.**—A new series, "Great Religions of the East" (Epworth Press), opens with Dr. Harold Smith's "Hinduism" and Dr. B. S. Bonsall's "Confucianism and Taoism." . . . Dr. Hilda D. Oakeley's "History and the Self" (Williams) is a study in the roots of history and the relations of history and ethics. . . . "The Decline and Fall of the Medieval Papacy" (Methuen), by Dr. L. Elliott Binns, incorporates the results of recent research. . . . "The Jews and a Changing Civilization" (Lane), by Norman Bentwich, is distinguished by its candor as well as its wide and accurate knowledge. . . . Prof. V. de S. Pinto's "Peter Sterry, Platonist and Puritan" (Cambridge Press) is a valuable contribution to a curious chapter in the history of mysticism. . . . "Learning and Life" (Harrap), a posthumous book by Prof. J. E. McFayden, was written especially for men entering college. . . . "In the Religious Crisis" (Dickson) Roger B. Lloyd proclaims the bankruptcy of Humanism and restates the case for Christian belief in the light of contemporary needs. . . . In "Conscience: Its Nature and Authority" (Nisbet) Dr. Archibald Chisholm offers practical guidance on present-day problems of Christian ethics. . . . "A Christian Garland" (Methuen), by Margaret Yonge, a cousin of Charlotte Yonge, is a collection of verses on the legends that have gathered round plants. . . . Bishop Henson has contributed a foreword to "Saints Run Mad" (Lane) a criticism of Buchmanism by Marjorie Harrison. . . . In "The Eccentric Life of Alexander Cruden" (Faber) Edith Olivier tells the story of the strange adventures of the compiler of the well-known Biblical concordance.

## BOOK REVIEWS

**Kidnaping the Constitution**, by Lucy W. Peabody. N. A. Lindsey & Co., Inc., Marblehead, Mass.

The poor Constitution! Just about everything is being done to it in these days. Judging from what we read in the papers, it is being shelved, modified, stretched, violated, torn to shreds; and now along comes the writer of this little book and tells us that it is being kidnaped. This was only to be expected in a time when this method of dealing with objects that are most dearly cherished has become almost a mania. If the Constitution is "resilient," as we were told only recently by none other than our own President, it probably may be none the worse for the experience. When we stop to think that those who are kidnaped are usually recovered after the lapse of a few weeks, it is just possible that the Constitution will not suffer so much after all.

The book is a protest against the repeal of the 18th Amendment. It is more a compendium of the opinions of others than an expression of the convictions of the author. It is a compilation of facts and information on the way the Amendment came to be repealed and the factors that contributed to repeal, which will be of interest to the advocates of the Dry cause. If the next step in dealing with the liquor problem is a process of education, this book will need to be consulted. P. A. D.

## OBITUARY

### LEANDER TAYLOR HENSEL

Leander Taylor Hensel, one of the men who helped develop southern Lancaster County in the past half century, died at his home at Quarryville, Pa., on June 13, aged 87. Born in Quarryville, he was the oldest child of the late George W. and Anna Uhler Hensel. He attended the Mt. Holly School and the Chestnut Level

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Academy, and was a schoolmate and close friend of the Deaver brothers, whose fame as physicians and surgeons became international. Following his school days, Mr. Hensel became associated with his father in the general merchandizing business, and continued in that work for 25 years. Later he became associated with Skiles and Frey in the tobacco business and became widely known among the farmers of the county. He was the first notary public in southern Lancaster County and one of the oldest in the State. He served Quarryville as it Burgess, as a Councilman and School Director and was associated with every movement for the common good. He was associated in the building of the low grade line of the Pennsylvania Railroad and purchased most of the rights of way needed for the construction of that engineering project. He promoted the water company and helped in the building of the Quarryville-Oxford narrow gauge railroad and the Christiana to Coatesville trolley line. Mr. Hensel's amazing memory made him a source of information for historians. He wrote many articles on history and for 60 years was a correspondent for Lancaster newspapers. He was a member of St. Paul's Church, Quarryville.

The deceased is survived by one son, W. U. Hensel, Quarryville, and five daughters: Miss Annan and Miss Helen, at home; Mrs. Clara Forsythe, Africa; Mrs. Ethel Nelson, Ysleta, Texas, and Mrs. Frank Morris, Trenton, N. J.; also by one brother, Geo. W. Hensel, Jr., Quarryville, and two sisters, Mrs. Susan Rohrer, Lancaster, and Mrs. Daisy Todd, Norristown. The funeral services were held from the home on Thursday, June 14, at 2 P. M., in charge of his pastor, Rev. C. H. Kichline.

### MRS. LYDIA H. GODSHALL

Leaving behind her the lovely aroma of a beautiful life, the grand old lady of St. John's Church, Lansdale, Pa., passed through the swinging door of Death into another room in her Father's house. Mrs. A. C. Godshall (nee Lydia K. Hartzell) was in her 93rd year when she fell into her final sleep on June 15 in her apartment at the Eitherton. Born on a farm near Tylersport on March 19, 1842, to Philip E. and Elizabeth K. Hartzell, she was baptized by the Rev. J. A. Strassburger, a kinsman, on June 6, 1842, and received into the membership of Indian Creek Church, near Souderton, on Nov. 29, 1856, by Rev. Joshua H. Derr. Most of her long and eventful life was identified with Lansdale, where she took up her home after her marriage on Nov. 30, 1867, to A. C. Godshall, whose milling establishment is one of the historic points of interest in the borough. Their marriage was blessed with five children, the last two being twins who died in infancy. The others, Harvey H., Elizabeth, and Mrs. Martha Boorse, survive.

Mother Godshall identified herself as a



charter member with St. John's Church in Lansdale at the time of its organization in January, 1876. Her husband was a member of its building committee. Both were active in the life of the Church until his death in 1917, and even then she continued her interest in and loyal attendance at the services of the Church. Although she was afflicted with deafness that prevented her from hearing even with the acousticon, she enjoyed being in the Lord's house, and during her last three decades (that is from the time people begin to be considered old) she missed only 25 Communion services out of 120. She celebrated her 90th birthday, which fell one day before Palm Sunday, by witnessing the confirmation of a class of new members in the Church.

Religion was a very real thing to Mrs. Godshall. It sustained her in times of trouble and affliction of which she had her share and it gave her a spirit that was serene and winsome. No one knew her but to be blessed by the acquaintance. Under the impetus of frequent visits in her home and at her bedside, her pastor, Rev. Alfred Nevin Sayres, was prompted to write the following lines and read them at her funeral service:

Gone from our midst a winsome face and voice!

Her gentle, patient smile no more we'll see;

How strange it will be nevermore to hear  
That sweet refrain, "The Lord is good to me!"

Because her life was long and rich and full,

Because in everything the hand of love she'd see,

Because she marked her blessings and forgot her ills,

She always said, "The Lord is good to me!"

Tho' life withheld its music from her ears,  
Tho' woes befell and suffering had to be,

Tho' she endured her share of pain and tears,

Still she would say, "The Lord is good to me!"

As she was blessed, a blessing she became  
To all who knew her, whom she taught to see

God's gracious love in all that may befall  
And ever say, "The Lord is good to me!"

Then, help us, Father, to keep ever green  
The memory of her smile, her charity;

Grant us alway to have her faith serene  
And say with her, "The Lord is good to me!"

One other charter member, Mrs. Susan Harlacher, still survives, but Mrs. Godshall was the last one who continued her membership in St. John's to the end, a period of nearly six decades.—A. N. S.

#### RUFUS BROUSE

Rufus Brouse, an esteemed member of St. Jacob's Church, Cairo, O., departed this life on June 13, having reached the age of nearly 82 years. Mr. Brouse was the son of Adam and Mary Bair Brouse, was born in Plain Twp., Stark Co., Ohio, Oct. 11, 1852. Baptized in infancy by the Rev. Peter Herbruck, in youth he became a member of St. Jacob's Lutheran Church, by confirmation, Apr. 8, 1871. St. Jacob's was at that time a union Church. Some 40 years ago the Reformed congregation built their own Church at Cairo, at which time Mr. Brouse became a member of the Reformed congregation and was active in the building of the new edifice, and as then, so throughout the years, he was a faithful and active member of this Church. Because of his unassuming attitude and his dependable Christian life, he held a number of offices in his Church, having

served as an elder. He was married on Dec. 30, 1875, to Savilla Snyder, who remains to mourn his death. Surviving are also their two sons, Corvin J. Brouse, of Canal Fulton, O., and the Rev. Charles F. Brouse, pastor of the Reformed Church at Sycamore, O. Two sisters, Mrs. Mandilla Leshner, Canton, and Mrs. Sarah Harmony,

Akron; 3 grandchildren, and 3 great-grandchildren, also remain. As a tribute to this beloved brother the Church was filled to capacity on the day of his burial June 16. The service was conducted by his pastor, Rev. A. C. Renoll, with Rev. James H. Steele, D.D., and Rev. E. E. Engle, assisting.

## NEW BOOKS

### *The June Selection of the Religious Book Club*

## THE IDEA OF PERFECTION IN CHRISTIAN THEOLOGY

By R. Newton Flew

*Lecturer in New Testament Language and Literature, Cambridge, England*

This book is an examination of historical Christian teaching, particularly in its application to the perfection of the soul. Beginning with the New Testament and the teachings of Christ, the idea of perfection is traced through the historic Church—from the gospels to the present day—including a chapter on Schleiermacher whose centenary is celebrated this year. This unique volume affords a complete survey of the aims of the Church's teachings and the actual execution of these ideals. Religious Book Club selection for June.

438 pp. Price \$3.75

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By Walter Lippmann

Walter Lippmann's fame as a non-partisan and thoughtful observer and interpreter of political and economic developments insures a wide hearing for his new book on a vital and timely subject.

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## RELIGION and the AMERICAN DREAM

By Raymond C. Knox

*Chaplain of Columbia University*

IN PLAIN WORDS, WHAT CHAPLAIN KNOX PROPOSES in this book is that religion enter into our political and economic life. He reminds us, and we need reminding because we have lost sight of the fact, that America was founded on the ideal of an equitable distribution of advantage and opportunity.

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